

School of Theology at Claremont



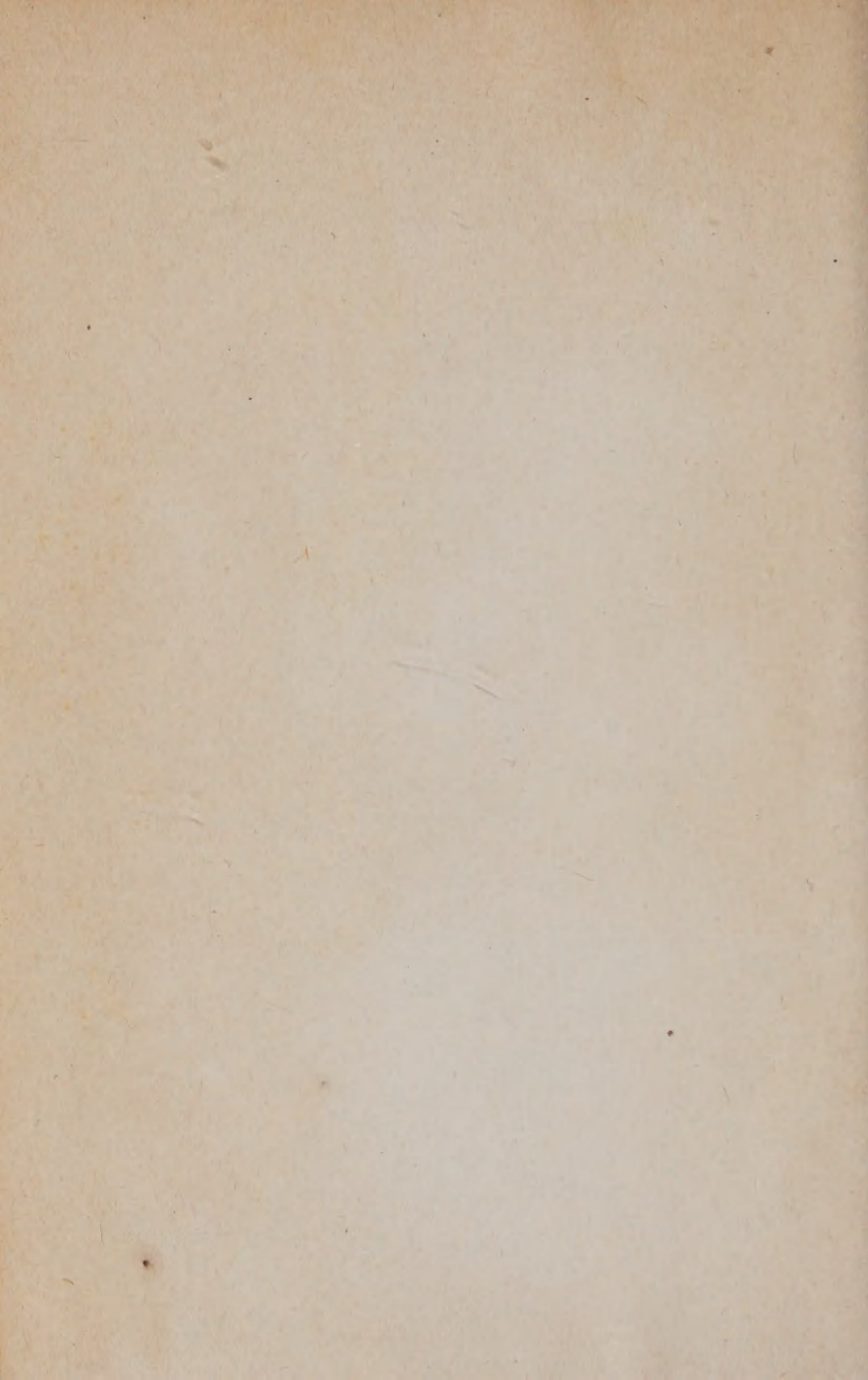
10011437227



The Library
of the
School of Theology
at Claremont

1325 North College Avenue
Claremont, CA 91711-3199
1/800-626-7820







A. E. HATCH, A. M., Blind Lecturer, Student, Author.

647
H37
1913

A HANDBOOK OF PROPHECY

By

A. E. HATCH, A. M.

• Lecturer on Prophecy, Aurora College

*We have also a more sure word of prophecy; whereunto ye
do well that ye take heed, as unto a light that shineth
in a dark place, until the day dawn, and the day
star arise;—in your hearts knowing this first,
that no prophecy of the Scripture is
of any private interpretation.
2 Peter 1: 19, 20.*

The Western Advent Christian Publication Association
Mendota, Illinois, U. S. A.
1913

Theology Library
SCHOOL OF THEOLOGY
AT CLAREMONT
California

Copyright, 1913
By
The Western Advent Christian Publication Association

PREFACE

"Of making many books there is no end," a saying applicable to many subjects, of which prophecy is surely no exception. The number of existing works of value dealing with this subject is large. Among them we may mention Mrs. McKinstry's excellent book, "The World's Great Empires." More will be written, for prophecy is not a fixed science, but a matter of development and fulfillment. True it is, the prophets have already spoken; but the voice of history is still with us. Nebuchadnezzar's dream and Daniel's interpretation are in the past, but the great "image" is still unsmitten.

The master group of prophetic teachers whose lives and works adorned the nineteenth century, saw some things through a glass darkly. The loss of temporal power on the part of the Roman Papacy was most certainly a deeply significant historic event; but these students, careful as they were, gave this matter little place in their systems of interpretation. Their omission was due chiefly to the fact that the event in question was consummated only in the last third of the great century in which they themselves worked and taught. Today Papal Rome has an undoubted place in prophecy. Its loss of temporal power is an important prophetic landmark; and any system of interpretation which fails to see this, is, to just that extent, defective. Thus, the kinematograph of history is ever throwing new views upon the prophet's screen.

The world today moves at a very rapid rate. The "chariots" rage in the streets as they never raged before. The armies and navies of the nations surpass our fathers' wildest dreams. In one year, 1911, China made greater advance in the arts of civilization than in three thousand years of her previous history. Both China and Japan have ceased to figure solely on the curious pages of our nursery picture-books and geographies. Their names are daily on the lips of our statesmen, their achievements writ large in the history of our times.

How painfully apparent is the waning strength of the "unspeakable Turk," coming to his end with none to help. The struggle of the Papacy to regain temporal power, and the frantic efforts of the nations to hold the winds of war, are food for thought to the man on the watch tower. Italy, through her late war venture, is in financial straits, and is fast approaching the time when Peter must be robbed if Paul is to be paid. And should she lay strong hands on the Chair of St. Peter, should she plunder the Vatican of its hoarded treasure, who can foretell the consequences? The British Lion and the Russian Bear are making a prey of that more ancient "Bear," Persia; while the Treaty of Portsmouth has turned Russia to her old desire for Constantinople. Russia's ultimate purpose seems quite clear; she means to reëstablish the Roman Empire of the East. Well does the student of prophecy know that ancient empires can never be restored; hence, his awakened interest.

Russia is flirting coyly with the Vatican; there can be little doubt of that. If Turkey is "The Sick Man of Europe," nay, more, the "Carcass" around which the "Eagles" of the nations are gathered together, Pope and Czar are the "Two Orphans." Russia has lost the pres-

tige of war; Rome, the patronage of the state; both are mutually sympathetic. Europe is expectant. Meanwhile the "Watchman" mounts the walls of Zion with the firm conviction that he has duties to perform and no mistake. On every hand, the student of prophecy sees new light and handles new material. The world has become one vast theatre, wherein presidents and kings perform; and the sons of the prophets hold the royal box. Its multitudinous activities were never better characterized than in the words of the angel to the prophet of old: "Many shall run to and fro, and knowledge shall be increased." It is "The Time of the End."

A knowledge of prophecy is the one thing that the world needs today—needs it as it never needed it before. If the nations only knew, if the people only realized, how different would be their programme of action! But the nations do not know, and the people do not consider. Rulers and their subjects are alike indifferent. But the time is coming when they will awake from slumber; for so it is written by the prophet: "He calleth to me out of Seir, Watchman, what of the night? Watchman, what of the night?" And if the nations call what will the "watchman" answer? Will he have any answer for them? How can he answer them anything if he know not the voice of the prophets?

All the great reformers, with hardly an exception, were believers in the prophecies. Luther, Calvin, and Wesley were mindful of their value. To be sure they could not interpret them as we now do, for lack of historic fulfillments; none the less their efforts met the needs of their day and generation. One thing prophecy did for them; as it has done for others. It aroused in them and in their followers a live interest in spiritual things and thus pro-

moted godly living. These are the very fruits which the religious tree should bear; and this tree is best nourished by showers of blessings from those clouds which, while spanned by the rainbow of promise, resound with the thunders of the prophets.

Prophecy, again, to change the figure, is the true religious balance wheel, the best corrective of error. Without it spiritual-mindedness is prone to run into wild enthusiasm, austerity, and mysticism. Misguided piety frequently means asceticism and religious cant. Saul among the prophets was more noise than sense; and those kings of old who would not listen to due warning, passed their children through the fire.

Prophecy, moreover, is the handmaid of Christian charity and liberality. This is a matter perhaps not of the highest importance, surely not of the lowest, but certainly important. The Apostolic Church, with a strong prophetic hope, held all things in common, and out of their deep poverty gave themselves first of all to the work. Early Adventism, also, witnessed scenes of remarkable self-sacrifice, some of it perhaps uncalled for, but all of it inspired by noble intentions. Would the church prosper? Would it fulfill its mission? Would it support its institutions? Then let it give proper heed to the teaching and preaching of prophecy.

The student of prophecy is the true optimist. This may at first seem paradoxical, for, with the prophet's eye, he sees the future crossed with shadow as with light. But his vision reaches beyond the divided reign of light and darkness to that of perfect day. Does he hear the thunders of war? He sees eternal sunshine above the clouds. He is no pessimist, who can see through the tomb, but an optimist of the first magnitude. He fol-

lows no delusive dream, nor Fancy's will-o'-the-wisp, nor poet's imagination. Behind his optimism is the warrant of Scripture, the voice of the Eternal—"Thus saith the Lord."

"All Scripture is given by inspiration of God," and prophecy is a part of the canon of Holy Scripture. To the earnest Christian, this should be enough. God did not put into His Book what He did not want us to have; and if He has spoken, let us give Him audience. Powerful kings and mighty nations are fallen because they would not listen; and for this crime His ancient people are scattered. "How shall we escape, if we neglect?"

Prophecy is the Christian's true guide, the great pathfinder. Without it we know not where we are on the stream of time. Am I near the mighty river's source or almost at its mouth? I cannot tell; science cannot tell; history cannot tell; only God can reveal it. Like a ship when chart and compass and instruments of observation are lost or fail, so is the Church without prophecy—a Titanic plunging through the darkness toward unknown dangers.

"Tell me more about Jesus," you were singing. Did you mean it? If you were really in earnest, you will not be offended when I tell you that without prophecy you cannot know in fullest intimacy the world's Redeemer. We may read the story of the Christ-life; we may weep at Calvary, and rejoice at Emmaus; but we can never comprehend the meaning of it all, until we take up the prophet's staff—"for the testimony of Jesus is the spirit of prophecy."

This little work is not sent forth as a thesaurus of prophetic wisdom, but merely as an elementary textbook. The preparation of a more comprehensive work

would have afforded greater personal satisfaction, and we should have felt assured of a wide circle of appreciative readers; but we are convinced, after twenty years' experience as a preacher on prophetic themes, that the time is not yet ripe for a work of this character. Our study must be confined largely to Daniel and Revelation, and, while we shall, on occasion, deal with passages from other books, it will, necessarily, be in a casual and somewhat cursory way.

It is not to be expected—were it even to be desired—that our readers will agree with us in every conclusion. We make no claim to speak “*ex cathedra*” and have tried consistently to avoid a dictatorial attitude. Our ambition is not to compel assent to our views, but rather to stimulate interest and encourage study, and so to play the part of a true servant and helper. Martin Luther was greater than any of his teachers, but they inspired him nevertheless. If, helped by us, some studious reader succeeds in exploring fields unknown to us, we shall count his triumphs ours and be the happier for them.

This book is issued by The Western Advent Christian Publication Association, and is their property. Our thanks are due this society for cheerfully assuming the burden of its publication and relieving us of an embarrassing responsibility. The authorship of the book involves another and more serious responsibility by no means so easily shifted. This we gladly assume, the more willingly in view of the generous measure of freedom granted us in the book's composition. Its plan and execution were left entirely to our judgment. Subject matter and treatment are therefore our own choice throughout. The book is doubtless far from perfect, but its arguments have been

carefully considered and it contains our best conclusions to date.

In justice to both the reader and the author, a further word of explanation is felt to be due at this point. The several chapters of this book were written during brief intervals in an itinerant ministry, often in places where the most ordinary literary helps were difficult or impossible to procure. These circumstances speak for themselves. Hasty preparation was rendered more imperative by the unexpected and late arrival of an opportunity to publish the book—an opportunity which had to be embraced at once if at all. In view of the difficulties, therefore, under which we have labored, our work will doubtless make some demands upon the reader's forbearance, and this consideration we ask in advance.

We take opportunity here to acknowledge the kindness of numerous friends who have contributed in many forms of service to the success of our work. We are especially indebted to the officials of the Michigan School for the Blind, to Mr. Holmes, the Superintendent, and to Mr. Neightercut, the Principal, for courtesies received at their hands.

Thanks are also extended to the large number of friends whose subscriptions in advance of publication have made this work possible.

It is hardly necessary to remind the reader that a book of this character must be studied with constant reference to the Bible, and that a copy of the latter should therefore always be kept at hand for ready service. Quotations have been inserted in full wherever possible, but long passages obviously could only be indicated. Illustrative helps such as maps and charts, while not indispensable, are often of great assistance; where the student

can avail himself of these, their use is advised. Before everything else, the value of thorough, careful reading should always be borne in mind. The mastery of a single book is to be preferred to a dilettante's acquaintance with many.

As a last word, we ask the prayers of all who sympathize with the motive back of the writing of this book and who desire its success in the field of Christian endeavor. In the kindest of Christian fellowship we send it forth to an indulgent public.

Mendota, Illinois, Sept. 17, 1912.

CONTENTS

Chapter	Page
1. The Bible Inspired,	13
2. The Bible Literary,	33
3. The Function of Prophecy,	67
4. The Prophecies of Daniel,	85
5. The Dream of the Image,	93
6. The Beasts of Daniel 7 and 8,	103
7. The Cleansing of the Sanctuary,	115
8. The Time of the End,	123
9. The Olivet Sermon,	137
10. The Revelation Prophecies,	147
11. The Seven Churches,	157
12. The Open Door,	163
13. The Seven Seals,	169
14. The Hundred and Forty-four Thousand,	173
15. The Seven Trumpets,	177
16. The Rise and Future of Adventism,	187
17. The Dragon and the Two Beasts,	197
18. The Three Angel Messages,	205
19. The Seven Last Plagues,	211
20. The Woman on the Scarlet-Colored Beast,	219
21. The Dragon's Bondage,	227
22. The Earth Made New,	231
23. Israel's Seven Opportunities,	239
24. Laws of Prophetic Fulfillment,	247
25. Roman Prophecies,	251
26. Mohammedan Prophecies,	259
27. The Last Days of Russia,	265
28. The Labor Question,	275
29. The Approaching Conflict,	281
30. The Hope of the Church,	287

CHAPTER I

THE BIBLE INSPIRED

The heavens declare the glory of God, and the firmament showeth His handiwork. . . . The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple.—Psalm 19: 1, 7.

In the school of Nature, the thoughtful mind would learn of the existence of God. Whoso will scan the heavens on a starry night, or watch the glories of the sunset, or mark an equal perfection of beauty in the tiny flower at his feet, will not doubt that God is. Who tuned the mighty organ of Niagara, or gave the hermit thrush his voice, or set a bound to ocean waves, or timed the tides at Grand Manan? Unaided nature could do none of these; nor man himself—then who? Only God. Man is, by nature, God-acknowledging; all races are instinctively religious. Subject to laws mightier than themselves, they seek in various ways to know God, in various forms to serve Him.

Instinctive religion knows God only as a God of power. Whoever dreamed under Druid oak or over Delphic tripod that God is love? Venus had her temples. But Venus was lust—not love—enshrined. Selfishness ruled Olympus. Altruism, pardon, forgiveness, restoration, redemption were less than names—were yet unthought; they did not come to man by nature, nor were they born

of force or power—they were God-revealed, and man received them from no other source.

This is not to be a work on apologetics, and only a few of the more general apologetic arguments will be in place here. Passing to these, we would say that the first proof of the inspiration of the Bible rests upon man's great need of what it contains. Without its wisdom, its solace, its revelation of divine love, man is a helpless, frightened child crying in the dark. There is an economic law in the spiritual, as in the physical, world which forever meets demand with supply and strives to balance the two. Why is it that man's every spiritual need is Bible-answered? So perfect a balance could not be accidental. Only God, who knew man from the hour of his creation, could thus satisfy the desires of his heart. There can be no answer but this. To develop this thought further:

In the realm of physical relations the economic equation is complete when demand is met with adequate supply. Then and then only are Nature's books balanced. Man, for example, needs food; he cannot live without it. Out in the fields grow fruit and grain and flesh—the very things he craves. When these are properly prepared and brought to him, he balances his economic account; waste is repaired and life is renewed and sustained. But some foods will not answer, not, perhaps, because he does not desire them, but because they are not good for him. Some would impair his health or even destroy his life. The economic equation is not complete until the body's need of nourishment is met and its energies revived.

Man has other economic needs. He must be clothed, housed, protected from cold and heat. All these necessities mean new economic equations waiting to be com-

pleted. A good suit and I am clothed ; a good house and I am sheltered. A bright coal fire is my answer to January, and in the grateful shade of my door-yard maple I balance my account with July. Nor is this the end. My needs are many and clamorous. I may enjoy food, shelter, clothing, and comfort, and be an ignoramus or a barbarian destitute of all those arts of culture and refinement without which civilized man finds life hardly worth the living. These in their turn become the source of a multitude of new desires. The very right to satisfy them becomes a need in itself, which it takes the institution of human government to answer. Governments are necessary evils, but they serve a useful end in protecting man from a far greater evil, the over-reaching covetousness of his neighbor. But so desires multiply: after the first necessities and crude comforts of life—colleges, universities, libraries, museums, public baths, parks and play-grounds, health-resorts and sanitariums—these and a thousand things beside.

Man wants to live—to live forever; and this desire cries louder than all the rest. His three score years and ten leave him with desires yet unsatisfied, his zest for living unabated. The business man cannot give up his trafficking, nor the scholar his studies. Life's failures long for another chance; the successful would have prolonged and enlarged opportunities. To all, death comes as an unwelcome visitor; and all alike are anxious for a time when, by whatever means accomplished, that last and worst of enemies "shall be destroyed." But this is a victory never to be won by human might and valor. Death triumphs in the twentieth century as in all the centuries before it. With death in the way, the great

economic equation—life answering man's desire to live—seems cut off forever.

Just at this point, where hope fails, the Bible appears with a message and a promise. It is a message from One who calls Himself the Creator of our race; it is a promise of life and home, of restoration and continuance. "The one thing most needed!" you say, "dream of our dreams, desire of our desires! If it be true, the great economic equation is forever completed."

"But," another objects, "are there not other messages and other promises?" Yes: but messages that are unauthenticated and promises lacking economic value. It is our hope to follow this work with another, entitled "Divine Economy," in which we shall endeavor to show, among other things, that the plans for future life unfolded in the Mohammedan and in heathen religions, as well as the hope of the so-called orthodox Christian Faith, all fail in this, that they are without true economic value—in other words, not what man really desires.

Of course, the message of the Bible may not be true; but, if true, its promise is so all-important and the consequences of its acceptance or rejection so momentous that none can afford to consider it with less than utmost care. The claims of physicians to cure your malady may be true or false; in spite of that uncertainty, your extremity forces you to consider them seriously. It is so with the Bible. So great is my need, I cannot make light of its claims, nor refuse to investigate them.

For our purpose here, which is brevity, it is necessary, in general, to limit our remarks to the Bible as a whole. We cannot, then, enter at length into a discussion of the make-up of the canon of Sacred Scripture. The special claims of the various books of the Bible, though interest-

ing, are obviously beyond the scope of this book. The student is referred to standard biblical works covering the subject.

In the time of Christ, the Old Testament Scriptures had already been in existence as a complete record for fully four hundred years. There were different sects of the Jews representing differences of faith and Scripture interpretation; but one tenet they held in common. On the question of what constituted the canon of the Scriptures all seemed fairly well agreed. The line of demarkation between the Scriptures and the writings of the rabbis was then, as now, quite clear. Some of the scribes, it is true, regarded the rabbinical writings as above the law and the prophets. They compared the Scriptures to water, and the other writings to wine. But this error served to make the distinction all the stronger.

The Jews thought Jesus to be in error; and, judged from the rabbinical standpoint, they were perhaps correct in thinking so. But Jesus was ever true to their Sacred Scriptures. His quotations and references, added to those of the apostles, give a representation of all but an inconsiderable fraction of the Old Testament books. But our Lord never referred to the rabbinical writings, except to refute what He was pleased to call "the traditions of men." Thus, the Old Testament Scriptures were well in a class by themselves when Paul wrote concerning them (for the New Testament was not yet written): "All Scripture is given by inspiration of God."

Since the time of Christ, the Old Testament has been carefully preserved by two powerful guardians, (1) the scattered Jewish nation, and (2) the growing Church of Christ. Differing so widely in faith and hope, these

great institutions have coöperated in holding the "Old Bible" intact.

Strange as it may seem, the New Testament has not benefited by the same jealous care which watched over the Old so successfully. The Christian Church has not always shown itself careful to keep its canon pure and undefiled. Spurious gospels and epistles were common in the early years. But the fires of the centuries, proving them the dross they were, have left the pure gold of Scripture, the real and genuine, unimpaired.

Peter lays down a very good rule: "That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us, the apostles of the Lord and Savior." (II Pet. 3: 2.) In the fifteenth verse of the same chapter, Peter indorses the writings of Paul. In the twelfth chapter of Second Corinthians, Paul seems to indorse the Revelation of John. Paul will not boast of himself, but he knows of another man who was, in vision, "caught up into Paradise." But Paul comprehends the whole New Testament in the words (Heb. 2: 3): "which (salvation) at the first began to be spoken by the Lord and was confirmed unto us by them that heard Him."

The Council of Nice in 325 A. D. is said to have established the New Testament canon. There was sharp controversy between Trinitarians and Arians, but there seems to be no evidence that the question of the canon entered into their deliberations. On this point there was, evidently, full accord. From that time to this, the Bible has been recognized as a unit, self-contained and complete. As such it comes to us, and as such we shall consider it.

Viewing the Bible, then, as a unit, what has it to say for

itself? "By their fruits ye shall know them." The Biblical canon was entire eighteen hundred years ago. The fruitage of this Book of books is spread over the subsequent centuries. What are its fruits, present and past?

The Bible is not entirely a book of futurity. It holds for this life many great and precious promises, and has a present mission. Indeed, our confidence in the oracles of Scripture must depend largely upon the behavior of the Bible in the present. Of this the student of prophecy cannot be unmindful. If the Bible has no present achievements, who can trust its statements with respect to the future? Then, is prophecy no science at all, but, like the heathen oracles, a mere system of conjecture and equivocation. But the Bible has a present record, and by this record the student of prophecy is reassured, encouraged, and established in his faith. Certain of his mission, the watchman-prophet goes to his tower with a feeling of indwelling peace. Like the chemist who warns the race against poisonous foods; like the inventor who blesses mankind with a new application of Nature's forces; like the instructor who leads his school along the path of wisdom; so the student and teacher of prophecy is conscious of the dignity of his calling and the worth of his service to humanity, whether others realize this or not. It is enough for him to know that he is doing his Master's will. Like Anne Shirley, the young teacher, at her window, he says: "God is in His heaven, and all is well."

The Bible has produced the highest civilization; let this thought engage our attention for a few moments. It is true that the Bible is not universally accepted even in lands where the standards of culture are high. It is also true that much of our so-called civilization is, at bottom, no civilization at all, but a thinly dis-

guised barbarism. Still we have a civilization, such as it is, and the Bible has much—very much to do with it. In the thunders of Sinai, and in the gentle deeds of Him who spake the Sermon on the Mount, were born the influences that have shaped our best laws and the best of our social institutions. To teach men the Bible, remains the easiest way to make them law-abiding. Would you teach your child civic honesty? Then lay the Revised Statutes on the shelf and read to him the Twentieth of Exodus, the Fifth of Deuteronomy, and the Fifth of Matthew. Do you know what is behind the conventions of good society? The doctrine of love expressed in the Thirteenth Chapter of First Corinthians, is behind them. The Bible, we repeat, is the world's great civilizer, a regulating, purifying force in every field of human activity. It has given us our most cherished institutions; for where the Bible is not known these institutions are conspicuous by their absence. Public schools, universities, hospitals, asylums, homes for the aged and infirm, are all unknown where the Bible has not pioneered.

The United States is a republic. So is Mexico; but how different! Our country has had but one great civil war. We speak of the past, not knowing what the future may contain. Happily, we have hitherto known but one great internal conflict; but the history of Mexico is one long story of revolution and internecine warfare. Why this difference? Is it a matter of religion? The United States numbers its Roman Catholics by the millions. Is it a matter of race? Mexicans live peaceably enough under the American flag. Is it a matter of climate? Who ever heard of rebellion in British Guiana? Yes, and no. It is somewhat a matter of climate; it is partly a

matter of race; in a larger sense it is a matter of church—and now we approach the difficulty.

Latin America has practically no Bible—and it has no civilization worthy of the name. Our own country, on the other hand, is a land of open Bibles—and of a superior civilization. The relation is clear. So we expect and do find a higher civilization in London than in Constantinople; in Paris than in Peking; in Washington than in St. Petersburg. Hence, the following:—

Rule 1—Civilization advances as the use of the Bible increases.

Rule 2—If the Bible were used to its fullest extent, the highest civilization attainable would result.

Rule 3—Where conduct is ordered by the Bible there is least need of legal restraint.

Rule 4—More Bibles — a purer literature; more churches—fewer prisons; more preachers—fewer officers of law; more revivals—shorter terms of court; more Bible purity—fewer social problems—a cleaner and happier social body.

The Bible touches every side of a nation's life, and its touch is always benign. We find its mark where least suspected. Our vast and admirable system of public schools boasts its origin in the Massachusetts school-law of 1647; but that school-law was church-born and Bible-begotten. The greatest of our state papers, The Declaration of Independence and The American Constitution were foreshadowed in the compact drawn up in the cabin of the Mayflower; and the spirit that indited that first charter of American liberty had its birth amid the fires of Smithfield, in the consciences of men enlightened by the Word of God. Out of Boston's Old South Meeting-house, came ideals of civic liberty that have

spread over two continents and infected the world. In all this the part played by the Bible need scarcely be pointed out. It is still the guarantee not only of our civic liberty but of all that makes our culture superior to that of Greece and Rome. When the Bible is no more you may drape your house in mourning—if you are so fortunate as to have one—for our civilization will be dead. “The entering in of Thy word giveth light”; it is “a lamp to my feet, and a light to my path.” Time, which proves everything, has proved this true.

Do not dream that the Bible has achieved its triumphs without opposition. They have not come so easily. All down the ages, men have stiffened their necks to its commands and turned deaf ears to its entreaties. They have argued, denied, scoffed, blasphemed—assaulted it with every device of force and cunning. When we think of the obstacles over which the Bible has won its way, its glories are enhanced a thousand-fold. For it, unnumbered martyrs have gone to the stake. But in their fires was the light of a better day.

Where are the once proud civilizations which resisted the word of God? Gone the way of all the earth. Rome is “one with Nineveh and Tyre”; its glory is departed. We name our dogs after the deified Nero. The empire of the Constantines is no more, and the Turkish conqueror now follows the procession to the “pit.” The Papacy, which wore out the saints of the Most High, is beast-dismounted, and swimming for life on many troubled “waters.”

Israel once possessed the lively oracles of God. They were His chosen people. They saw His signs and wonders in their midst confirming His promise of a marvelous destiny for their nation. To them He revealed Him-

self in mercy and long-suffering; for them the prophets rose early and late, and uttered both promise and warning. But they knew not the time of their visitation. They crucified their own and mankind's best Friend, and persecuted His infant Church. They rejected the New Testament. Where are they now? Scattered to the ends of the earth—for ages, a byword and reproach, forever, an object lesson of the unchanging judgments of Jehovah. Would that the Present had the wisdom to study at the feet of the Past! that its object lessons were indeed improved!

The Bible, in its complete form, has been in this world for eighteen hundred years—a very long time. This in itself is a significant fact when you come to think of it. Books are not so long-lived as is commonly supposed. In general, they are very ephemeral things. With many, the publisher does duty as undertaker. Thousands of books die the first year. None, not of marked excellence, live through a decade; and only works of genius survive a century. The great Classics are supposedly immortal, but continue the heritage of the cultured few. The beauties of a Homer or a Shakespeare, for all their wide appeal, are not for every eye.

But the Bible lives on and on, the wonder of the ages. Growing in appreciation steadily through the centuries, it is today the one staple article of the book trade, the most popular volume on the market. This, in the face of what opposition!

What wish was ever so fully gratified as Job's: "Oh that my words were now written! oh that they were printed in a book! That they were graven with an iron pen and lead in the rock forever!" Had the Patriarch of Uz foreseen the printing-press; had he known that the

time would come when the Bible could be had in every home; had he dreamed of it in the hands of nations then unborn and in lands yet undiscovered; how this knowledge would have sweetened his sorrow! The Bible was once shut up in the Hebrew and the Greek; it is now printed in every written language and dialect. The sacred volumes were once so rare and precious that they were chained to the walls of libraries and monasteries; now, copies are numbered by the millions and may be paid for in fractional currency.

The Bible is now published in five different systems of raised print for the blind. In working on this book, the writer is using an embossed Bible in "New York Point," a beautiful edition, in eleven large volumes; and the price is only eight dollars. Raised Bibles in the old "Line Type," once sold for thirty dollars, can now be had for seven. The new sixteen-volume edition in "American Braille," soon to be issued, with its unique system of capital letters, will be not only a blessing to the blind, but a thing of beauty to our friends who see. Dr. William Moon, the eminent British scholar, lost his sight in 1840. His misfortune was looked upon as a great calamity, but he turned it into a public blessing. The "Moon Type," invented by and named after him, has made it possible to send forth the Bible, or portions of it, in over four hundred languages, to the blind of all lands.

The Bible has been rewritten in story form and illustrated for the children; for the adult reader, its language has been illumined by a thousand commentaries and books of reference; it has been printed in double pica type to suit the failing sight of old age. "He who runs may read it"; and if you cannot read at all, you may

still follow its stories on the screen of the moving-picture show.

What book is like the Bible with its dictionaries, its concordances, its commentaries, its helps and annotations, its maps and charts, its versions and translations? What other book has given like inspiration to sculpture, painting, music, and poetry? What church bells ring to the recitation of Homer and Vergil, or to the preaching of Plato? What Sunday-school ever met to consider the ethical teachings of Socrates or Seneca? We go to college to read the Odes of Horace; but we go to church to sing the psalms of David.

With no weapon but the "Sword of the Spirit," the Apostle Paul beat down the hostile forces of an empire. Martin Luther, translating the Bible in Wartburg Castle, was, all unconscious of his great work, changing the course of history, and readjusting the map of Europe. General William Booth, a preacher of righteousness, was laid to rest with greater honors than Cæsar ever obtained; the whole world mourned at his tomb. All this—and how much more—bears witness to the power of the Word of God.

The Bible, we repeat, has not come to its present estate unchallenged and unopposed. Its enemies have been legion; their zeal, unremitting. Prince and peasant, scholar and boor, infidel and inquisitor, pagan and pseudo-Christian, foes great and foes small, foes declared and foes disguised—all have fought this wonderful Book for centuries. Through nineteen hundred years of Christian history there has been one struggle which has never called time, one war which has known neither truce nor treaty of peace—the struggle against the Church of God, the war upon the Bible. The enemies of the Sacred

Book have burned its precious volumes; they have held its truths up to scorn and ridicule; they have persecuted its scribes and printers; and they have slain its believers and defenders by the millions. Yet, despite all this, the Bible turns up in our corner bookstore, not a chapter missing, as full of life and as invincible as when it first sprang from the hand of prophet and apostle. The Old Book stands.

Do not infer that opposition has made the Bible's greatness; it has neither made nor unmade it. The Bible is not the beneficiary of the undesigned advertising of its opponents, and, therefore, the greatest of books. It has not been driven into place by its enemies, nor helped into power by its friends. It is where it is because of its worth, and for no other reason. Intrinsic merit, and that alone, has made it the guide of life, the glory of art and literature. If you ask what has given it a worth above all other books, I can only point you to its Author.

"Did God, then, inspire the Bible?" Well, I do not know—I did not see it written. I believe, but cannot testify. But one thing I do know. Here, in the Twentieth Century, so far along the stream of time, I am witness to this one thing: God has wonderfully and miraculously preserved the Sacred Scriptures. Yes, indeed, I believe in miracles. The way in which God has brought His Word to us through all the ruin and overthrow of the past, is the standing miracle of the ages.

But whose word has God been preserving these many centuries, His own, or that of someone else? Two thousand times, the Bible says, "Thus saith the Lord," or its equivalent. Are its words His, or are they not? Would He have preserved it had they not been His? What was

God-preserved was also God-given, and there can be no mistake about it.

The Bible's claim of inspiration derives strong support from the wonderful accuracy of the history it contains. Evidence of this accumulates with every advance in historical and archeological discovery. Palestine was a border-land between the great nations of antiquity, and its unique position brought its inhabitants into intimate relations with many peoples. Egyptians, Phoenicians, Babylonians, Persians, Greeks, and Romans—all in their turn, came in contact with God's chosen people, sometimes in peculiarly intimate ways. Hence, we find the history of these nations dovetailing at many points with the sacred records. Joseph and Moses were figures in Egyptian life and politics. Hiram of Tyre coöperated with Solomon in the building of his temple. Both Nebuchadnezzar and Cyrus were converts to Judaism, under the ministration of Daniel. Jesus Christ was tried and sentenced by a governor of Rome. Characters and events such as these, being common to profane and sacred history, may often be verified outside the Scriptures, and so become of great importance in establishing the reliability of the Scriptures as a whole. Their stories are read from pyramids, monuments, tablets, and parchments. They confirm, and never deny. In the court of modern research, hundreds of buried cities are giving their testimony—and the Bible never fails to stand the test.

Some have thought that the marked correspondence between Old Testament history and monumental records, especially those of Babylon, is to be explained by assuming that the former was copied or at least adapted from the latter. But this is by no means a necessary conclusion. There is often great similarity between the two,

so that it becomes difficult to discern which is original and which copy, which genuine and which counterfeit. This difficulty, however, is more apparent than real and vanishes on close acquaintance. The Bible histories are characterized by simplicity, strength, and high moral tone, while many of the tablet records are grotesquely overwrought and childish—often impure as well. The Bible contains one plain and continuous story; the inscriptions are fragmentary and disconnected. It is hard to believe the Bible narratives counterfeits of narratives so infinitely inferior; the converse is far more credible.

Grotesque as are some of the Babylonish records, they are less ridiculous than some of the claims made concerning them. In a Nebraska hotel, the writer once overheard a group of infidels reading from a "Freethought" magazine. "Here is a tablet," one of them read, "which was written twelve thousand years before Christ." He then went on to read the tablet. I listened intently for some further reference to the absurd date assigned the tablet, but, of course, there was none. The mendacious assertion, set down without a word to support it, was received without question as gospel truth.

The Bible does what no literary work of human art attempts to do—it draws a perfect picture of a perfect life. This is a thing absolutely without parallel. Considered alone, it is sufficient evidence of the Bible's divine origin. Shakespeare, the greatest poet of human nature, never conceived a sinless human life or portrayed a faultless human character.

But the character of Jesus was faultless; His life was absolutely without reproach. His words were all gracious; His works were all pure. The world's Savior was no cloistered saint, but a Man among men, a Man

of the people, a Friend of sinners. He went about doing good and was never found doing anything else. Even His enemies could not find a really consistent falsehood to tell of Him, and the man who sentenced Him confessed, to his own condemnation, "I find no fault in Him." Deny if you will the reality of the Christ-life, the account of it is still on your hands for explanation. Will you say that where poets and sages have failed, rustics and fishermen have succeeded? Eight writers of the New Testament wrote about Him, and some forty writers in the Old Testament looked forward to Him, and, when they were all through, they had given us the Perfect Man. At the hand of any one of them, He is perfect. When you take them all together, He is perfect. Here, human wisdom fails; human skill goes down before this miracle of miracles.

But the great proof of the Divine authorship of the Bible is found in the fulfillment of prophecy. The writers of the New Testament were ever mindful of this important fact. They never tire of telling us: "Now, all this was done that it might be fulfilled which was spoken by the prophet." Paul preached "that Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day according to the Scriptures." The warrant of the Apostolic Church to preach the Gospel was always based on:—"This is that which was written."

How well has the Church preserved this sacred tradition? For fear that creeds will suffer, Daniel and Revelation are today almost unanimously tabooed, and most of the prophets have been quietly forgotten. The watchman on the walls of Zion perishes in the fires of scorn and ridicule or is drowned in the waters of Campbellism.

Christ and His apostles spoke with "Authority"; but the preacher of today is too often an essay reader, with the convictions and authority of a phonograph. The greatest of preachers, Jesus of Nazareth, was also the greatest exponent of prophecy. It was for this cause that His own townsfolk drove Him from their synagogue and city. They could not endure to hear Him say: "This day is this Scripture fulfilled in your ears." How few are His imitators in the pulpits of today!

On the fulfillment of prophecy, we repeat, rests the strongest proof of the Bible's inspiration. There is, indeed, nothing like it. Read to an intelligent audience the 45th chapter of Isaiah. Show them that God called Cyrus by name one hundred and fifty years before he was born, and all doubt will vanish. Inspiration of this type cannot be human genius. It is something vastly greater. Shakespeare was a genius, but he was not inspired; or, if he can be said to have been inspired at all, it was with a literary enthusiasm, and not with Divine wisdom. Human skill has, indeed, sought out many wonderful devices, but it is God alone who knows the future with the past.

The inspiration which we attribute to the Bible must not be understood to mean verbal dictation. Dictation seems to have been practically unknown before the time of Jeremiah. (Jer. 36: 17, 18.) Of all the books of the Bible, Revelation seems to have been most nearly a work of dictation. But, even here, John, the great stenographer, was permitted to record the things which he saw, as well as the words which he received.

In giving the Bible its literary form, God has used the various styles of the writers. He has dealt with them as men and not as machines. Moses did not sing like David, nor Matthew tell his story like John. In point of

literary style the Bible has all the variety of a well selected library. But these differences in no way invalidate the authority of the Bible. God has given us a careful record. Not one jot nor tittle of the "law" shall fail. "Heaven and earth shall pass away, but My words shall not pass away." "For the Scriptures cannot be broken." God has used men of varied gifts to produce a book which should express His will, and express it in beautiful and inspiring language. The book has His almighty sanction, and will stand firm though the heavens fall.

It is necessary, however, in accepting the Bible as a work of inspiration, to remember some things. The Bible was not originally written in English. It had no chapter and verse divisions, and was not capitalized or punctuated, as we know it. Though the Divine mind inspired it, human minds have translated it. The work of translation has been well done; but it would be a mistake to say that it has been done perfectly. The Scriptures are not free from errors; but they are such errors as arise from the limitations of language, and from the inability of human scholarship always to comprehend the Divine thought in its completeness.

In our next chapter, we shall endeavor to establish scientific rules which will help us to draw a line between the human and Divine elements of the Bible.

Questions for Review.

1. What does Nature teach us concerning God?
2. Where do we learn of Him as a God of love?
3. What is meant by the Economic Equation?
4. Does Nature meet all human demands?

5. How has the Bible affected civilization?
6. What rules express the relation of the Bible to civilization?
7. How does the Bible differ from other books in regard to its preservation?
8. What is the testimony of ancient civilizations concerning the claims of the Bible?
9. Where is this testimony recorded?
10. What is the Bible's unique achievement?
11. What two miracles does the Bible prove today?
12. What is the value of prophecy for establishing the inspiration of the Bible?

CHAPTER II

THE BIBLE LITERARY

Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.—2 Timothy 2: 15.

We approach the study of the Bible as a literary document with a firm belief in its divine origin, its absolute authority, and its supreme value to mankind. This is a conclusion carried over from the preceding chapter, in which we endeavored to present evidence establishing the authenticity of the Bible as the true Word of God. With this point settled—with our faith in the reliability of the great prophetic sources confirmed, we may regard the cornerstone of our study of prophecy as already laid.

The Word of God lies open before me, inviting consideration. How shall I read its pages with understanding—what shall guide me to the meaning of its language? This is the first question that faces me; and it is one that I can neither evade nor postpone. Nor is it easy, as is shown by the many conflicting answers proposed.

The branch of theological study called Hermeneutics undertakes to answer the question: How is the language of Sacred Scripture to be interpreted? It is the science of Biblical interpretation and exegesis, and aims, by a careful investigation of the Scriptures themselves, to discover the laws whereby their meaning may be ascertained. There are several distinct systems of Biblical in-

terpretation, and these we shall consider briefly in turn.

First, there is that view of the Bible which requires that everything be understood "spiritually." Its defenders are forever "spiritualizing," that is, discovering mystical and figurative meanings in what seems to others the most matter-of-fact language possible. They tell us that these things are "spiritually discerned," and proceed forthwith to place impossible constructions upon Scripture, and, in general, to discern things pretty much as they want them.

We once heard a minister of this persuasion "spiritualizing" the story of the "Prodigal Son." "And, what" he shouted, "does the Fatted Calf represent? Why, it represents the infilling of the Holy Spirit." And there in black and white, right in front of him, were the words: "Bring hither the fatted calf and kill it." In common consistency, he would have been forced to make this read: "Bring hither the infilling of the Holy Spirit, and kill it."

It will be seen at a glance that such interpretation is disastrous. A method which leads to pure absurdities can foster neither spirituality nor intellectual self-respect. This method throws the door open to "private interpretation," and sets a premium upon the fantastical and ingenious. Carried to its legitimate conclusion, it would reduce Bible study to a mere game of guessing, an exercise in which all excel.

In the second place, there are those who insist upon construing everything in the Scriptures *literally*. These are they who tell us: "The Bible says exactly what it means, and means exactly what it says." They would have it that interpretation is no science at all; "just read for yourself, and there you are." This would seem to

clear up all difficulties, and to make Bible study the simplest of all simple matters. But that is only as it seems; the truth is quite another thing.

Strange, indeed, are some of the results of this method of interpretation. In very truth, the literalists have troubles of their own. When, for example, David says, "Rivers of waters run down mine eyes," they must either brand David as a liar, or else defend a conceit too preposterous to mention.

Both literalists and spiritualists forget that the Bible has *literary form*. For the Bible *is* literature; nothing could be more apparent than this. Its external form reveals its literary character. Though a unit, the Bible is a library of sixty-six books, the combined work of over forty writers, who have contributed to the Word of God each in his own peculiar way. Matthew writes history; Moses, law. David writes as a poet; Paul as a logician. The prophets paint wonderful word-pictures; Jesus teaches by precept and parable.

Even the same writer, under differing circumstances, exhibits variety of literary expression. Paul's sermon to the Athenians on Mars' Hill is quite unlike his letter to the Galatians. John is an essayist in his gospel and three epistles, an epic poet in his Revelation.

There are passages of Scripture which must be taken literally; they cannot be made to mean anything if taken any other way. "Blessed are the meek, for they shall inherit the earth" (Matt. 5: 5). This passage, which is typical, will stand nothing but a literal interpretation. If you should tell me that "earth" did not mean earth, then, by the same kind of reasoning, I should conclude that "blessed" did not mean blessed, nor "meek," meek, nor "inherit," inherit. But, on the other hand if "blessed"

means blessed, and "meek," meek, and "inherit," inherit, then, by every law of common sense, "earth" means earth, and not something else.

And there are passages which must be taken figuratively. "The pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy, they also sing" (Psa. 65: 13). Are pastures "clothed," and do they "shout" and "sing"? No. This is metaphor and personification. Shall I take the Bible figuratively? Not always. Shall I take it literally? Not always. How, then, am I to understand it? You are to understand it as you would understand any other book; you are to treat it as you would treat any work of literature. In treating the Bible thus, you do it no dishonor; rather, you accord it its just due. God has given man a book which, in form and style, is not different from other books which man has written for himself. If the Bible were to lose its authority as a book of religion, it would still, as a work of literature, have claims upon us which we could not disregard. The Bible is, in fact, not only the greatest of classics itself, but a key to the great classics of the modern world. Where the Bible is not studied, these are little appreciated. John Halifax, conning his Bible in Abel Fletcher's tanyard, gained an insight into the beauties of good literature missed by many a twentieth-century college boy educated in the sanctuary of Darwin. Shakespeare and Milton, Longfellow and Whittier, are suffering because of the neglect into which the Bible, in these days, has fallen. Would you win people to their former love of classic literature? Give them the Bible, and teach them how to read it.

The study of the Bible as a work of literature is termed "Biblical Criticism." There is nothing objectionable in

the term as thus defined. All study worthy of being so called is critical. It is the business of the student to see the object of his study as it really is, that is, to apprehend both its faults and its excellencies; in pointing these out he constitutes himself a critic. Thus far his office is friendly. The art critic, for example, is anything but a captious faultfinder—an enemy of true art, when he honestly endeavors to gauge the real merit of a painting or statue and award it its due of praise or censure. Rather he is the best of friends, rendering invaluable service both to art and to the art-loving public. So the critic of the Bible, if he be true to his calling, is the real friend of the Scriptures and the servant of those who love and prize them.

The study of single texts of Scripture in their grammatical and syntactical structure, with a view to ascertaining their meaning and proper rendering, is called the “Lower Criticism.” The larger questions which have to do with the authorship, time, or historic value of passages or books make up the province of “Higher Criticism.” Higher Criticism builds upon the results of Lower Criticism.

These terms, especially the former, are often misunderstood and misapplied. “Higher Critic” is not necessarily a term of opprobrium. The true higher critic is constructive; he leaves the Bible as he finds it, only much better understood. To that class we would all belong. Opposed to the “constructive critic,” who does his work reverently, making little noise about it, is the “destructive critic,” a man to be feared by all true friends of the Bible. The latter is often called “higher critic” by mistake. “Higher critic” he may be, but he is not the only “higher critic,” nor the best representative of his class.

We should learn to speak of the modern scholarship of cavil and detraction as "Destructive Criticism," and not as "Higher Criticism."

Destructive Criticism robs the Bible of all that has ever made it precious above other books to man. It assigns it high rank among the world's literary masterpieces, but denies its Divine origin and authority. It sees in its literary form positive evidence of human authorship, and in its miracles and supernatural events only the myths and legends common among all primitive peoples.

Now God might have produced a book differing absolutely both in form and in matter from any human book ever written. But it is perfectly evident that such a revelation could never have appealed to human minds, could it even have been made humanly intelligible. Kant's Transcendental Dialectic could not prove less edifying to children than such a volume to earth's greatest philosophers. Divine Wisdom has ever found it necessary to approach man on his own plane. Age by age, God has adapted and re-adapted His revelation to man's changing beliefs and his increasing enlightenment. When man believed in magic, God gave Moses a magician's wand; when men believed in dreams, He spoke in dreams and gave a Daniel power to interpret them; when men believed in miracles, He raised the dead by Jesus' hand. God no longer manifests Himself thus. And why? Because, for our age, God's purpose could not be well served by such a revelation. To an age which believes in books far more than in signs and wonders, God has given the Book of books, itself the greatest of signs and wonders. If, now, His message is neglected, the fault is ours and not God's, for God has addressed us in a manner suited to our time and understanding.

The way in which the mode of Divine revelation has been adapted age by age to man's changing needs finds illustration in God's use of human language. When God spoke to Moses, He used a language and forms of expression which Moses could understand. Again, when He revealed himself to Paul, He made use of the speech and literary forms of Paul's time. And now, from the printed page, He speaks to me in my own tongue and idiom, be I Englishman, African, or Hindoo. How very natural and how necessary is all this!

Not that God has always spoken in language that all must understand equally well. The Bible contains spiritual truths which cannot be fully comprehended except by persons of deep religious experience. But these spiritual truths are expressed in no magic form of words, but in a simple and natural phraseology open alike to the ignorant and the learned. The story of the sower and the seed can be understood by a child, but has, of course, a far richer meaning for the adult of long Christian experience. Just so "Pilgrim's Progress" means vastly more to one who is really a pilgrim than it does to any one else.

Destructive Criticism has always shown itself careless of the desolating results of its own work. Every critic, whatever the field in which he labors, owes one thing to the world that recognizes his office. Let him not destroy what has proved itself of value to mankind unless he is prepared to furnish something better to take its place. How is it with the Bible? Who will show us a book that has blessed the world with a tithe of the courage and joy and hope and peace that flow forever like a river of life from this wonderful volume! Will you rob us of all this at one blow, ruthless critic? And what will

you give us to make good our loss? Destructive Criticism should consider well the magnitude of its task of reparation.

Truly constructive criticism may be called "Circumstantial Criticism." By this we mean a critical method which examines books and passages of the Bible in the light of all related circumstances. Circumstantial criticism takes into account every condition which may have a bearing on the passage in question. It applies to Bible study all the recognized laws of literary interpretation as well as the rules of common sense. Let me invite all of you to become circumstantial critics.

The following eight laws or working rules of circumstantial criticism present our view of this method in systematic form.

CIRCUMSTANTIAL CRITICISM.

I. The Law of the Text.—Read the text under consideration with the greatest possible care.

The key-word of this rule is "Care." Without care, and that of the most scrupulous kind, learning and labor go for naught.

The importance of this rule must be recognized at the outset. Read Nahum 2: 12: "The lion did tear in pieces enough for his whelps, and strangled for his lionesses." Did you read "lionesses," or did you make a very common mistake and say "lioness" instead? "Does the number here make any difference?" It does. The passage becomes very striking, if, as I am coming to believe, Nahum speaks here of Rome under the type and title of "Nineveh." With this understanding, it means that the priest, or "lion" had a whole convent full of "lionesses." I suspect that this is the correct interpre-

tation of this passage; but whether so or not, we may read from it the warning expressed in our first rule: Read with great care.

II. The Law of the Context.—Study the context thoroughly.

The end in view here is familiarity with the setting of the text or passage under discussion. A general knowledge of the Bible covering such questions as the chronology, authorship, style, and mutual relations of the various books is always necessary. But no less necessary is a minute knowledge of the book or chapter in which the study-passage occurs. Failure to understand this results in much of the text-preaching and verse-reading of our day leading away from, and not toward, the Scriptures. At any time isolated Bible sentences should be used with caution, and isolated parts of sentences with greater caution—if at all. A sermon text should contain not less than a full sentence, a complete idea. I once heard a sermon from the text, “In the beginning, God”—a very good subject or title, but not a well-selected text, because incomplete in thought.

A study of the context is necessary to preserve the harmony of text with context. The sensationalist who drew the text of his discourse, “Topknot, come down!” from “Let him that is on the house-top not come down to take anything out of his house,” did violence to the Word of God, as well as to the sensibilities of his hearers. The clown or ignoramus will, in any case, make himself ridiculous, but there is no safety even for the learned speaker if texts are handled without due familiarity with their setting. If I am to preach or teach from James, I shall do well to read James, and read James, and read

James, until I am sure that I see things from James' standpoint. Jesus opened up the Scriptures to His disciples, the apostles compared Scripture with Scripture, and Paul said, "Preach the Word."

III. The Law of Circumstance.—In studying a Bible passage, weigh carefully all attending circumstances.

This rule demands, before everything else, the exercise of good judgment.

"Circumstance" is derived from words which mean "stand" and "around." As used here, the term may be applied to anything which "stands about," or is connected with, a passage of Scripture in a manner to affect its significance or value. The Bible contains the statement, "Thou shalt not surely die"; but with this statement goes the fact that it was the "Serpent" who made it. To be sure, we believe the record which says that these words were uttered; but we do not believe the words themselves, for we know the author too well.

Most considerations of circumstance will be found to fall under the following heads:

1. Time.—Questions to be answered are: What is the date of the given event or utterance? When was it recorded? Does time enter in as an important factor?

That Russia should desire to enter the Holy Land, and acquire control of Eastern Asia, is scarcely remarkable; but that the 38th chapter of Ezekiel should tell us so, though written five hundred years before Christ, is a circumstance worthy of notice.

2. Place.—Questions: Where did the event take place; or what was the place and occasion of the utterance? Does location have any bearing upon the text?

That God should lead His people from Egypt to

Canaan can hardly be thought strange; but that He should take them by the way of the Red Sea in order to baptize them as a nation, is a remarkable circumstance indeed.

3. Personnel.—Questions: Who was the actor or speaker? Who gives us the record?

“And Jacob said unto his father, I am Esau, thy first-born” (Gen. 27: 19). This might pass with us for a falsehood instead of a half-truth did we not happen to remember that Jacob had just bought the title and rights of the firstborn in Isaac’s family.

4. Degree of Importance.—Question: Is the event or utterance under consideration important or trivial, and why?

That “Peter’s wife’s mother lay sick of a fever,” would seem, perhaps, to most readers, a matter of little interest, serving merely to fill out and help on the narrative. But, when one reflects that Peter is said to have been the first Pope, the incident assumes a quite different aspect. The thought that the first unmarried Pope’s wife’s mother lay sick of a fever, is enough to give one pause.

5. Grammatical Form.—Questions: Does the passage present any grammatical difficulties resulting in ambiguity? Is it correctly punctuated?

One of the writer’s early sermons was based upon a misconception of John 5: 39. “Search the Scriptures” was understood as a command instead of the declaration it really is—“Ye search the Scriptures.”

6. Influence.—Question: What external influences helped to determine the given event?

Solomon, the wisest of men, was anything but wise in many of his acts. This discrepancy is explained in part

by the magnitude of the temptations to which he was exposed.

7. Philosophy.—Question: What were the underlying causes of the event or utterance, and what effects arose therefrom?

History is not a matter of chance; things do not take place because they happen to. Nor, are things always explained by their immediate causes. Back of a multitude of apparently disconnected events may often be found some single, great cause in which all find a common explanation. How much of Israel's sorrowful history may be traced to Israel's choice of a king for ruler! How much does the whole of Old Testament Scripture depend for its meaning and unity upon the revelation of Jesus!

IV. The Law of Words and Ideas.—Make sure that the author's words convey to you his ideas.

The exercise of this rule implies some literary appreciation; it should tend to cultivate a more exact knowledge of the laws of literary expression. Words are not ideas; they are but the forms in which ideas are clothed. And these forms are not rigid but elastic; one form may do duty for many ideas. So words vary in meaning. They change, not only from century to century, but from year to year, from author to author, and, in the same author, from sentence to sentence. They are affected by local conditions. The term "Bull Moose" means, in this year and in this country, what it never meant before.

Living languages grow and change with great rapidity. Compare the diction of Elizabethan literature with that of our own day. Then remember that there are analogous differences in the literature of the Bible. In many cases, its books are separated by gaps of centuries.

That we may "rightly divide the word of truth," we must "study" to show ourselves approved unto God, workmen that need not be ashamed. Knowledge of the Bible can be had in no other way. The road of attainment is long and difficult, and there are no short cuts. "Open your mouth and the Lord will fill it," is common but bad advice. The Lord fills such mouths with wind and nothing more valuable. Understanding is something to be gotten with labor; knowledge and wisdom are things to be sought for with diligence; and the royal road of that search is the way of "Study."

Perhaps the greatest difficulty encountered in the study of the Scriptures is that of deciding when a passage should be understood literally and when figuratively. This difficulty may result even in denominational differences; hence the importance of considering it carefully. A simple and useful working-rule is the following: Accept the literal sense of a passage of Scripture as its proper meaning, provided this meets all the requirements of the context and does not commit you to what is unreasonable. It is evident that this rule can not be used intelligently without some knowledge of what constitutes figurative language. It may be of assistance, then, to add a brief sketch of the leading figures of speech. Such a sketch will doubtless seem more appropriate to a treatise on rhetoric than a "handbook of prophecy." We can only urge as an excuse our desire to make this book serviceable to the average Bible reader.

When David said, "The Lord is my Shepherd," obviously he did not mean that he was a real sheep, or that Jehovah was a real shepherd. He meant, and we easily understand him, that God's care for him was like the protecting care of a shepherd. How much more forcible is

David's idea when clothed in his own beautiful imagery than when expressed in plain and unadorned language. Such is the nature and purpose of "Figurative Language."

A figure of speech is an intentional departure from the plain forms of common speaking, for the sake of effect. Figures of speech are used in all forms of literature, and the Bible abounds with them. They are classified (See Genung's Practical Rhetoric) and defined as follows:

Figures whose effect is Emphasis.—

Apostrophe.—A figure of rhetorical address, calling upon the dead as living, or upon the absent as present. "O my son Absalom, my son, my son Absalom! Would God I had died for thee, O Absalom, my son my son" (2 Sam. 18: 33)! "Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her" (Rev. 18: 20).

Antithesis. A figure wherein opposing ideas are placed together for the sake of contrast. "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves" (Matt. 7: 15).

Climax.—This figure is an arrangement of thought and expression in an order of increasing importance, the strongest coming last. "And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity it profiteth me nothing" (1 Cor. 13: 2-3). "And now abideth faith, hope, charity, these three; but the greatest of these is charity" (13: 13).

Irony.—A figure in which expression and meaning con-

tradict each other—the declaration of what is not true as though it were true, for the purpose of showing disgust or other strong emotion. Thus Elijah mocks the priests of Baal: “Cry aloud; for he is a god: either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked” (1 Kings 18: 27).

Epigram.—A short, pithy statement designed to surprise the reader by its witty and ingenious turn of thought. “The destruction of the poor is their poverty” (Prov. 10: 15).

Hyperbole.—This figure is an exaggeration for effect. “Rivers of waters run down mine eyes” (Psa. 119: 136).

Interrogation.—The asking of a question, not for information, but for rhetorical effect. “Are not two sparrows sold for a farthing?” (Matt. 10: 29.) “Will a man rob God?” (Mal. 3: 8.)

Figures whose effect is Clearness and Concreteness.—

Metaphor.—A figure in which a striking likeness is declared as though it were a fact. “He is a lion”—that is, he is like a lion. “The Lord is my shepherd”—that is, God’s relation to me is that of a shepherd to his sheep.

Simile.—A figure in which comparison, instead of being implied (as in metaphor), is fully expressed, generally by the words “like,” “as,” or “so.” “And he shall be like a tree, planted by the rivers of water” (Psa. 1: 3). “Behold, as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress; so our eyes wait upon the Lord our God, until that He have mercy upon us” (Psa. 123: 2).

Metonymy.—A figure in which one object is allowed to stand for another related object which suggests it; as where the terms, “American eagle” and “the stars and

stripes," are used for the United States; or, as in the following, where "grave" is used for "death": "O grave, I will be thy destruction" (Hos. 13: 14). A common form of metonymy is the use of container for thing contained, as in the following: "And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves" (Luke 22: 17).

Synecdoche.—A figure in which a part is made to stand for the whole or the whole for a part, as in the following: "The factory in this town employs a hundred hands"; or, "Then shall ye bring down my gray hairs with sorrow to the grave" (Gen. 42: 38).

Personification.—A figure in which the characteristics of life and mind are ascribed to inanimate forms. "The altar and his staves." "The laver and his foot." "The tabernacle and his boards." "The mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands" (Isa. 55: 12). Animal forms may be personified by ascribing to them human characteristics. "The ants are a people not strong, yet they prepare their meat in the summer" (Prov. 30: 25).

Allegory.—This figure is an extended use of the metaphor. Abstract qualities, as love, truth, envy, are given the form and attributes of objects of sense and play their parts in the life and action of a story. Bunyan's *Pilgrim's Progress* and Spenser's *Faerie Queene* are the most notable examples of this figure.

Parable.—A figure related to allegory—a short story told to illustrate a truth or point a moral. Parable, unlike allegory, is true to nature; it is a narrative of events that might easily have happened. "A sower went forth to sow"—it is the most natural thing in the world that

he should. But, "The trees went forth on a time to anoint a king over them" (Judges 9: 8), is something that could never have happened in the course of nature; it is allegory, not parable.

Type of Symbol.—This figure is the use of one thing as a sign to represent something else. Thus "Uncle Sam" and "John Bull" are types or symbols standing for the United States and England. That which a type represents is called its "Antitype." In the above example, the United States and England are antitypes respectively of Uncle Sam and John Bull.

Types and symbols belong naturally to the language of allegory and this is particularly true of their use in Sacred Scripture. They play an important part in prophecy. It will be necessary, therefore, to give them careful and detailed consideration.

The function of all types and symbols is representation. We shall find it necessary, then, to examine the Laws of Representation. Some things cannot be used to represent other things because of their marked dissimilarity. The mind refuses to recognize one as able to suggest the other. The dove, a symbol of peace, can not be made a type of war. It has nothing in common with war that would serve to suggest it. On the other hand convention and long usage often permit one thing to symbolize another when there is no apparent similarity between them. Thus "b," the first consonant in our alphabet, can hardly be said to resemble the sound for which it stands, yet by common consent it is recognized as the sign of that sound. We are now ready to formulate the

First Law of Representation.—The relation between a type and its antitype is to be established either on the ground of a distinct resemblance between the two or by

reference to the type's conventional meaning and use.

It is a general custom to represent nations by real, living forms, such as plants or animals. The "Lily" of France, the "Thistle" of Scotland, the "Shamrock" of Ireland, the British "Lion," the Russian "Bear," the American "Eagle," "Uncle Sam," and "John Bull" are all familiar to us. We are not to be surprised then, if, in the language of the Bible, plants and animals are often made to represent nations. The symbolic use of the human form, as "Uncle Sam," will help us to understand the human "image" of the second chapter of Daniel.

But there are unnatural symbolic forms in the Bible, and these are to be accounted for. Lions with eagles' wings and beasts with seven heads and ten horns are not listed in our natural histories. They seem monstrous and unreal, but, for all that—nay, in that very fact—we shall find reason for their use. Men and nations often do unnatural and inordinate things, and acquire abnormal characteristics. Hence, the following:—Second Law of Representation—The presence of unnatural elements in the type may indicate something unnatural in the anti-type.

There is another use of the unnatural symbolic form which we must consider. Unusual elements entering into the symbol often make it possible to identify the anti-type with greater certainty. "The seven heads are seven mountains on which the woman sitteth" (Rev. 17: 9). The seven heads ascribed to the beast enable us to fix this prophecy definitely upon Rome, the world-famed city of the seven hills. Thus we have the

Third Law of Representation.—The presence of unusual elements in the type is often of value in certifying the antitype.

It is a mistake to suppose that the same symbol or type must always bear the same interpretation. Not every x in algebra equals the same number. But, if x does not always have the same value, it does have the same kind of value. x must always represent a quantity, just as a square must represent area, and a cube, volume. "The seven heads are seven mountains, on which the woman sitteth. And there are seven kings" (Rev. 17: 9, 10). This passage is a case in point, and a remarkable one. The same symbol, "seven heads," has two distinct uses in the same problem or line of prophecy: it represents (1) Rome, the far-famed, seven-hilled city, and (2) the seven different powers which have, one after another, supported the Roman Papacy. This is an unusual example of the poetic license which the Revelator sometimes allows himself.

Many intelligent students of prophecy stumble over this usage. They would force us to employ the same meaning for the same symbol in every line of prophecy. They would go farther and identify similar types. The "ten horns of the beast" must never vary in significance; and, more than that, the "ten horns of the beast" must agree with the toes of the "image." Futurist writers are famous for falling into this error; but they are not alone. "'Horns' and 'toes' must always be equal," they tell us, "and all beasts must be the same." An antitype thus becomes an impossibility; and, finding nothing in the past to fulfill their prophecies, they quite safely put them on file for future fulfillment.

"Horns" and "toes" do not always agree, and not all beasts are the same. We have already found the same symbol doing double duty in the seventeenth of Revelation, and we easily decide that "dragon," "old serpent,"

"Devil," and "Satan" of Revelation 12: 9 must be differentiated from the "dragon" of Revelation 12: 4. Hence, we come to the

Fourth Law of Representation.—The same type need not always have the same antitype, but the antitypes, if different, must be the same in kind.

In this elementary study of types, we shall list the common symbolical forms in two ways: first, in their natural groups, so the student may learn to associate them; then, in an alphabetical list designed for easy reference. We shall name only the more common symbols, and treat of them only in their general sense. Particular applications will be reserved for future chapters.

Symbols by Groups.

The Animal Group.—Animal forms, natural and unnatural, are widely employed in modern times, as we have already seen, in the symbolism of human organizations and institutions. Forms like the Chinese Dragon, the Tammany Tiger, the B. P. O. E. Elk will at once come into mind. We find numerous examples of the same usage in the Bible. "Beast," "Head," "Horn," as well as unnatural forms like "Dragon," "Ten-horned Beast," etc., are recognized types in prophecy. "Beast" is a symbol suggesting a nation or power. "Head" signifies "nation" with the added idea of "seat of government." "Horn" symbolizes a nation viewed as a power. "Rib" denotes the fragment of a nation. "Dragon" is a type of a pagan or semi-pagan kingdom. "Image of the Beast" describes a nation which follows the beastly practices of another. "Mark of the Beast" signifies the imprint of a general custom.

The Living Creature Group.—The members of this group can hardly be described as "animal" types. They

are forms pictured, especially in Ezekiel and Revelation, as attending at the throne of God. A more appropriate name for them, in our opinion, is the term, "Living Creature," given in some of the versions. In the sixth of Isaiah, they are called "Cherubim"; in Ezekiel they are composite creatures with four faces; in Revelation they are referred to simply as "Living Creatures." They represent various aspects or characteristics of the Church. "Lion" stands for the boldness of the Church. "Calf" or "Ox" is the Church in the likeness of an animal ready for slaughter. "Man" is the human element in the Church. "Flying Eagle" is the far-sightedness of the Church, or the power of the people of God to secure their safety by flight in time of danger.

The Human Image Group.—The human image and parts of it are natural types of human government. Thus the Great Image of the second of Daniel represents in their unity the great world-powers of Gentile times, each part of the image standing for a great world-empire.

The Meteoric Group.—The phenomena of meteorology play an important part in prophetic symbolism. This is what we should expect from the part they have always played in human life everywhere and under all conditions. But there is an added reason. The heathen nations surrounding ancient Israel were worshipers of the heavenly bodies, and, through their example, Israel often fell into the same idolatrous practices. True, the prophets did not join in these, but they borrowed the forms of popular worship and put them to their own use by giving them a place in prophetic speech. Thus, light and darkness, natural types of truth and error, are so used by the prophets. The sun is the light of the gospel; and the moon, the reflected light of the old law. Stars are the

lights which God has set in His Church. We speak of "war-clouds," "the storm of battle," "a hail of shot and shell." By like process of thought, "winds," in prophetic terminology, signify wars. This symbol is often supported and strengthened by such terms as, "rain," "overflowing shower," "arms of a flood," etc. The expression, "fire and brimstone," when used symbolically, points to the use of gun-powder in modern warfare. "Hailstones" picture modern artillery and the destruction wrought by it.

Church Group.—In Revelation, the term, "church," is used for the Church itself. The "seven churches" stand for periods of church history. "The seven seals" are also signs which, in a sense, have to do with the Church, for they are the obstacles which have stood in the way of the development of the Church. "The seven trumpets," on the other hand, are great war periods which God is using to remove those obstacles. "Woman" is a common and very natural type of the Church. A pure woman is the type of a pure church; a corrupt woman, such as the "woman on the scarlet-colored beast," is the type of a corrupt church.

Angel Group.—The primary meaning of "angel" is "messenger." A symbolic angel is a movement or power which carries out some special mission. "Angel from heaven" means an army, nation, church, or power engaged in carrying out the Divine will. "Angel of the bottomless pit" describes a messenger of evil.

Symbolic Numbers.—We were slow to understand that numbers are used symbolically in the Bible, especially in the book of Revelation. Thus the two hundred million horsemen of the ninth of Revelation pictures an army of stupendous size, while the mention—in the fourteenth

chapter—of a pool of blood two hundred miles long suggests the horror of a vast carnage. Symbolic fractions, as “a third part of men,” “a tenth part of the city,” are terms used for indefinite quantities. The “thousand years” of Revelation 20 should be interpreted, like the same term in Psalm 90: 4, as an indefinite period of time. In many time-periods a day stands for a literal year, as in Ezekiel 4: 6. This is the origin of “the year-day theory.”

Directions.—A symbol is often given direction and this direction has symbolic meaning, e. g., “from heaven,” as coming from God; “from earth,” as coming from man; “from the sea,” as coming from nature, or from society; “from hell” or “from the pit,” as coming from the powers of darkness.

Places.—Ancient cities and countries are among the most common of typical figures. In a general way, Judah and Israel are symbols of the Church, sometimes in a backslidden state, and sometimes in hope of a glorious future. Babylon, with its country, Chaldea; Nineveh, with its country, Assyria; Tyre and Sidon, cities of Phœnicia, and Egypt are, all of them, convenient symbols of Rome. In like manner, Moab, Edom, Esau, Bozrah, Mt. Seir, the Philistines, and the Children of Ammon are types of Mohammendanism. Gog, Magog, Meshech, Tubal, Gomer, and Togarmah are used by Ezekiel for Russia and her allies. Of Damascus we are in doubt. We have thought of it as one of many types of Rome. Of late, however, it has seemed to point to backslidden Protestantism. (See Isa. 17.)

There are a few other symbols yet unclassified. Smoke is the usual type of error. “The Seven Last Plagues” stand in a class by themselves, and will be treated in a

separate chapter under that caption. The terms, "overhead" and "over," when referring to nations, mean "in power"; when referring to time, they describe that which is "now passing" or "yet to come." Example: The cherubs over the mercy-seat. The term, "underfoot," applied to nations, means "under control"; to institutions, "fulfilled" and "out of use"; to time, "past."

Alphabetic List.

Abaddon.—Destruction. See Rev. 9: 11.

Angel from heaven.—A power in operation doing God's will. See Rev. 10: 1.

Angel of the bottomless pit.—A messenger of evil. See Rev. 9: 11.

Antichrist.—Any strong power in opposition to Christ. The Papacy. See 1 John 2: 18 and 4: 3.

Apollyon.—Destroyer. See Rev. 9: 11.

Armageddon.—Generally thought to be the name of the battle of the last day. We are beginning to think of it as the gathering place of God's people. See Rev. 16: 16.

Assyria.—(See Nineveh.)

Babylon.—An important type of Rome. See Rev. 17. Isa. 13, 14, and 47. Jer. 50 and 51.

Beast.—A general type denoting a nation. See Dan. 7: 17.

Beast (Living creature).—An aspect or characteristic of the Church. See Rev. 4 and 5.

Belly and thighs of brass.—The third part of Nebuchadnezzar's "Image." A type of the Macedonian Empire. See Dan. 2.

Breast and arms of silver.—The second part of Nebuchadnezzar's "Image." A type of the empire of Media and Persia. See Dan. 2.

Bozrah.—City of Esau. Type of Mohammedanism. See Isa. 63: 1.

Calf.—The second “living creature.” The Church devoted to destruction, like an animal to sacrifice.

Chaldea.—Type of Rome. (See Babylon.)

Children of Ammon.—Type of Mohammedanism.

Damascus.—Possible type of backslidden Protestantism. See Isa. 17.

Day.—A literal year in prophetic terminology. This interpretation should be used carefully. Make sure that it stands the test of prophetic fulfillment.

Dragon.—A general type of Paganism.

Dragon, great, red.—Pagan Rome. See Rev. 12.

Dragon, old serpent, Devil, and Satan.—Rev. 2 and 20. A slightly altered form of Great Red Dragon. Pagan Rome become Papal. See Rev. 12 and 20.

Earth.—The theatre of human action. Applied to something proceeding from man.

Earthquake.—A great upheaval, social or political.

Edom (Red pottage).—A type of Mohammedanism. See Isa. 63: 1.

Egypt.—Typical of darkness, bondage, and sin. A type of Rome. See Isa. 19 and Ezek. 29-32.

Esau.—(See Edom.)

False Prophet.—Mohammed, Mohammedanism, Turkey. See Rev. 16: 13; 19: 20; 20: 10.

Feet of iron and clay.—The last part of Nebuchadnezzar’s “Image.”

Kingdoms of the last days. See Dan. 2.

Fire and brimstone.—These, when mentioned in connection with nations, denote the use of gunpowder.

Flying eagle.—The fourth “living creature.” The Church fleeing from danger. See Rev. 4 and 5.

Gog.—Prince of Magog, and ruler of Rosh, Meshech, and Tubal (Russia, Muscovy, and Tobosk). The Czar of Russia. See Ezek. 38, 39.

Gomer.—Ally of Russia, possibly Germany. See Ezek. 38.

Hailstones.—The use of modern artillery. Rev. 16: 21.

Head.—A kingdom or seat of government. Sometimes, a mountain or hill. See Rev. 17: 9.

Head of Gold.—The first part of Nebuchadnezzar's "Image"—Babylon. See Dan. 2.

Heaven, from.—From the direction of God, from the Church, or from the throne.

Hell, from hell.—The place of the dead. From the direction of evil.

Horn.—A kingdom, with the idea of power.

Image.—A type of the world-empires of Gentile times. See Dan. 2.

Image of Gold.—By which Nebuchadnezzar tried to show that Babylon would continue for all time. See Dan. 3.

Image of the beast.—Modern persecution of Christians by Turkey.

Israel.—A general type of the Church.

Judah.—A general type of the Church.

Jerusalem.—A general type of the Church.

King of the north.—The Seleucidæ of Syria. One of the divisions of the empire of Alexander the Great. See Dan. 11: 6.

King of the North.—The Turkish Empire, holding practically the same place on the map at "the time of the end" as old Syria. See Dan. 11: 40.

King of the South.—Egypt as a division of the empire

of Alexander the Great. The Greek Kingdom of the Ptolemies. See Dan. 11: 5.

Lamb.—Jesus, our Lord.

Legs of Iron.—The fourth part of Nebuchadnezzar's "Image"—Rome. See Dan. 2.

Light and darkness.—Truth and error. The Gospel and its opposite.

Lion.—The first "living creature." Denotes the boldness of the Church.

Man.—The third "living creature." The human element in the Church.

Man of Sin.—The Papacy. See 2 Thess. 2.

Magog.—(See Gog.)

Mark of the beast.—Of the Roman beast, the sign of the cross. Of the two-horned or Mohammedan beast, the crescent, or the wearing of the turban.

Meshech.—(See Gog.)

Moab.—Type of Mohammedanism.

Nineveh.—Type of Rome. (Read Nahum.)

Overhead.—With reference to time, "passing" or "yet to come."

Philistines.—Type of Mohammedanism.

Rain.—The storm of war.

Rainbow.—A general sign of promise. See Gen. 9.

Rib.—A part or fragment of a kingdom. See Dan. 7.

Sea.—From the direction of nature. Denotes multitudes. (See Waters.)

Seven churches.—Seven periods of the Christian dispensation. See Rev. 2, 3.

Seven seals.—Types of the obstacles which God has removed from the path of the Church. See Rev. 5, 6.

Seven last plagues.—Symbols portraying different

phases of the Battle of the Last Great Day. See Rev. 15, 16.

Seven trumpets.—War periods used by God to remove persecuting powers. See Rev. 8: 2 to 11: 18.

Sidon.—City of Phœnicia, and type of Rome.

Smoke.—A type of error.

Stars.—Lights in the Church.

Sun.—The gospel light.

Thousand years.—Term for an indefinite number. All the years. Compare the meaning of “thousand hills” in Psa. 50: 10.

Togarmah.—A northern people, allies of Russia, perhaps Scandinavia.

Tubal.—Province of Russia—Tobolsk.

Tyre.—City of Phœnicia, and type of Rome. See Isa. 23. Ezek. 26-28.

Underfoot.—Under control. Of time, “already passed.”

Voices.—Human discussions. Debates.

Waters.—Multitudes. See Rev. 17: 15.

Winds.—Wars.

Woman.—A general type of the Church.

Woman of the scarlet-colored beast.—Papal Rome. See Rev. 17.

V. The Law of Parallels.—If the study-passage contains parallels, they should be read, and all their circumstances taken into account.

Many Scripture passages are parallel. Thus with parts of Kings and Chronicles, portions of Kings and Isaiah, and many passages in the Four Gospels. Hence the importance of the rule.

VI. The Law of Mechanical Form.—Study the typographic and mechanical features of literary expression.

The books of the Bible were written originally on parchment rolls, in manuscript, without spacing between words, and without punctuation, as we know it. Modern methods of punctuation, spacing, capitalization, printing, and binding have changed all this, and given us a Bible as superior to the original in point of form as could well be imagined. The scholarship responsible for this work deserves our gratitude and our respect, but we must remember that its work is not inspired, and therefore, like everything else that is human, far from perfect. Marks of punctuation, capital letters, verse, and chapter divisions can not be received without question merely because we find them in the Bible. Take for example the following passage: "So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them" (Acts 19: 12). The punctuation of this passage does not make it clear whether "sick" is a substantive or an adjective modifier; though, of course, the reflection that the latter rendering would give us nonsense saves the language from serious ambiguity. Again in Revelation 5: 1: "And I saw in the right hand of Him that sat on the throne a book written within and on the back side, sealed with seven seals." The ambiguity of this sentence is relieved by placing commas after "within" and the conjunction following it. Evidently, the thought is that the book in question was written within, and, on the back side, sealed with seven seals.

One thing, then, seems very clear. Though the scholars who have punctuated the Bible have done well, their skill is not worthy of implicit confidence. We must not balance our faith on a comma, nor build our creeds on anything so uncertain. Luke 23: 43 is a case in point.

The Jewish day ended at sunset, and it would appear that the two thieves crucified with our Lord were not dead when the day of the crucifixion closed. The penitent thief, then, could not have made so early a visit to paradise as the common interpretation of Jesus' language would require. Of course, none of us are ready to charge Jesus with a false prophecy; so we must place the comma after the word "today," and not after the word "you." This makes the day what it really was, the time of giving, and not of fulfilling the promise.

To cite a somewhat different example, it is quite clear that Revelation 8: 1 should stand at the end of chapter seven. Hence, the following

Rule—Do not base a Scriptural argument on a capital letter, a mark of punctuation, or on verse or chapter division, unless you feel justified in doing so after an independent study of the passage in question.

VII. The Law of Originals.—A little knowledge of the original languages of the Bible is of great value in Bible study, but it should be used with proper caution.

Here, "Discretion" should be the watchword. Little knowledge loves to display itself and must be kept well in hand. We once heard an able preacher spoil an able argument by a ridiculous mispronunciation of a common Greek word.

Not all Bible students may hope to obtain even a reading-knowledge of Hebrew and Greek, but it would be well for all to learn the names and values of the letters of the Greek and Hebrew alphabets. This is not a great task—the work merely of a few hours. It means, in the end, the ability to spell and pronounce a Biblical word in its original characters, an accomplishment by no

means to be despised. A few common Greek and Hebrew words should be committed to memory, such, for instance, as the Hebrew word translated "soul" and the three Greek terms for "earth" and for "hell."

VIII. The Law of Helps.—Library shelves, everywhere are loaded with books serviceable to the Bible student. Dictionaries, lexicons, concordances, notes, maps, and charts are to be had in abundance. All very well if they be not over used. Helps should be helps indeed and not hindrances. They should be messengers to set us free, not chains to fetter us. They should be servants and not masters. We were once invited to speak at a Lincoln Day service. "And now," we said to the chorister, "can we not close by singing 'America'?" "O no!" was his reply, "the choir hasn't rehearsed it." And so "America" remained unsung because the book-bound choir had not rehearsed it. Thus we tie ourselves to hymnbooks, and the song goes out of our hearts. We know no Bible but that on the printed page, and Sacred Scripture goes out of our life. From parroting the thoughts of others, we cease to think for ourselves. Forever copying, we never create.

I once consulted a commentary on Matthew 5: 5. "The meek do inherit the earth," it explained, "because they are more contented." I have traveled a little and have met a good many people, but I have never yet found a county officer who would hand over a deed for forty acres, on proof of the applicant's contentment. Such reasoning would not pass current in the business world, and can hardly appeal to the thoughtful anywhere. Let us read and study Bible notes by all means, but let us never forget that

they are, after all, the work of human scholarship, and must be judged in the court of good common sense. Commentaries should suggest to us; it is for the Bible to speak with authority. Happy is the man who has learned to read, with the eye of a judge, in and between the lines.

The Law of Helps may be expressed in the following rules:

Rule 1. Human scholarship should never be substituted for the Word of God.

Rule 2. If a comment on a passage leaves you in doubt, consult several writers on the same passage, and compare their ideas.

Rule 3. The Bible itself is the final court of appeal. When notes disagree, compare Scripture with Scripture.

Questions and Directions for Review.

1. What is meant by "Literal" language? What is "Figurative" language?

2. If the Bible is not to be construed by an exclusively literal or figurative treatment, how is it to be understood?

3. What is Biblical Criticism? "Lower Criticism"? "Higher Criticism"? "Destructive" and "Constructive Criticism"? "Circumstantial Criticism"?

4. What are some of the "circumstances" which should be considered?

5. What is "Apostrophe," "Antithesis," "Climax," "Irony," "Epigram," "Hyperbole," "Interrogation"?

6. Define "Metaphor," "Simile," "Metonymy," "Synecdoche," "Personification," "Allegory."

7. What is a "Parable"? What are "Types" and "Antitypes"?

Explain the general symbols, Beast, Head, Horn, Rib; Sun, Moon, Stars; also the four living creatures.

9. Make out, for your own use, a list of parallel passages.
10. What can you say of Bible punctuation?
11. What are the advantages and dangers of knowing something of the original languages of the Bible?
12. What is the proper use of Bible helps? What their misuse?

CHAPTER III

FUNCTIONS OF PROPHECY

Where there is no vision, the people perish.

—Proverbs 29: 18.

Prophecy, in its broader sense, is speaking for God ; in its limited and more specific use, it is the foretelling or forecasting of events, under the inspiration of the Divine Spirit. Of course there is a bad use of the term, just as there has always been a wrong use of the gift ; for there have been false prophets from the beginning of time. But even these false prophets pretend to carry a Divine message ; a pretence which alone makes them dangerous. They no more change the definition of prophecy, than counterfeit money changes the definition of money.

God attempted but once to speak to the people "en masse." That was at Mount Sinai. He delivered to them the Ten Commandments, and they could stand no more. They must have some godly man, as Moses, to stand between them and God, and deliver to them the Divine message. It was man's expressed wish that it should be so, and so it has always been.

To men like Enoch, who walked with God ; to men like Noah, who was found faithful in his generation ; to men like Abraham, who believed God ; and to men like Moses, who was willing to obey Him, God did, in ancient times, reveal His will. Under the Israelitish economy, the prophetic office was lodged with the priesthood, and

the High Priest was to communicate the Divine messages. God offered great things to that nation. He would be King and Council, Legislator and Director, Protector and Guide, and all this without money and without price. The High Priest was to make known His will, and the tent of the Tabernacle was to be their palace and capitol; but the people would not have it so, and the priesthood failed. A turbulent people clamoring for a visible king, a grafting priesthood holding up the sacrifices, a careless Eli blinded to his sons' disorders, and Jehovah was through with the whole theocratic arrangement. God would no longer communicate with the disobedient house of Eli; He preferred to talk with Samuel, the pure-hearted office-boy.

With the rise of Samuel to power, prophecy takes on a new aspect. It now becomes a distinct and separate office. The prophet could be of any of the Jewish tribes, and called from any honorable occupation. David and Solomon on the throne, Jeremiah, Ezekiel, and John the Baptist from among the priests, Isaiah and Daniel from the nobility, and Hosea and Amos from among the common people, could alike exercise the prophetic gift. The prophet's only qualification was fitness, and his only credential was the Divine call.

The prophets of the Old Testament may be classified in three ways. First, they may be divided into groups according to the time in which they lived. There is one event which cuts Jewish history right in two, and makes the Jewish nation, as it were, two distinct peoples; it is the Babylonish Captivity. But this very event, the Babylonish Captivity, had itself a duration of seventy years; and as the major part of the Jews did not return till some years after the close of the seventy years, the

history of that period is still further prolonged. This period is called the time of the exile, and is the point from which are reckoned other periods and events in Jewish history and in the ministry of the Jewish prophets. Thus the time before the exile is called the "Pre-exilic" period; the captivity itself covers the "Exilic" period; and later history is known as "Post-exilic." And so the prophets are pre-exilic, exilic, or post-exilic, according to the time of their ministry.

There is another time arrangement, an earlier one, in fact the arrangement used by the Jews themselves. All the prophets before the exile were called the "Early" prophets; while those after and including the exile were called "Later" prophets.

The early, or pre-exilic prophets may again be divided, as to time, into groups. Thus there were the prophets of the United Monarchy; such were Samuel, Nathan, David, and Solomon. Then there were the prophets of the Ninth Century, Elijah, Elisha, and possibly Joel. In the Eighth Century a great prophetic group arose, including Isaiah, Micah, Nahum, and Amos. The Seventh Century produced the names Habakkuk, Zephaniah, and Jeremiah; and with the last name the great period of pre-exilic prophecy closed. To the prophet-historian, Jeremiah, belongs a double place in the prophetic plan. He stands at the gateway of two periods. He weeps for the departed glory of pre-exilic prophecy, while his inspired strains open the next, or exilic period.

Sons of the Prophets.—We must not leave the pre-exilic group of prophets without a glimpse at the important place which they occupied in the Jewish economy. They were the teachers and educators of their time.

They gathered about them a considerable following of those who desired to learn, and of those who followed out purely religious motives. These disciples were known as the *sons* of the prophets. In various places in Israel and Judah, they formed little communities, which may well be called the schools of the prophets. In the eighth century these schools were at the height of their power; but their day was soon over. From what we can learn, it would seem that the *sons* of the prophets were not all faithful. They became the destructive critics of their time. Many of them went over to the more popular and better paying prophecy of Baal, and their schools fell into disrepute and disuse. After the exile, we no longer find the prophets filling the place of educators. That function had passed to the rabbis, the schoolmen of their time.

The prophets of the Captivity were Jeremiah, Ezekiel, and Daniel. This group was very wisely distributed. Back among the ruins of Jerusalem stood the weeping Jeremiah; but he still uttered the thunders of doom against Egypt and Babylon. Among the poorer captives in Chaldea was the mighty prophet Ezekiel; while Daniel won the ear of princes and prophesied in the palace of the king.

The post-exilic group includes the prophets Haggai, Zachariah, and Malachi, and the historians Ezra and Nehemiah. Thereafter, for four centuries, the prophetic office falls into disuse; finally, for a time, it is restored in John the Baptist and Jesus.

The prophets may again be classified as to their methods of work. Some of them did not preach long sermons, nor write books, but performed mighty works. Among these, we may mention Elijah and Elisha. They

may be called the "Operative Prophets." But most of the great prophetic names which have come down to us, are author-names of poems and books. This group may be termed the "Literary Prophets."

Forms of Prophetic Utterance.—There is another way of classifying prophecy, especially that of the literary prophets; but we cannot consider it at length until we have studied the forms of prophetic utterance.

It has been said, and truly, that poetry is older than prose. Under inspiration, the prophets of the Old Testament spoke for the most part in lofty poetic strain. It was with the Hebrews as with the Greeks; with them the age of poetry came early and was of long duration. The times of Homer were the times of David. Isaiah was somewhat in advance of the great poets of Athens. Greek philosophy was contemporary with Ezekiel and Daniel.

Of course, Hebrew poetry is very unlike ours in point of form, possessing as it does neither meter nor rhyme. It consists of lofty sentiments, of noble ideas, of strong word-pictures, written in phrases which can easily be sung or chanted.

Cursory and Linear Prophecy.—The poetic form of the early prophecies led their authors to run from one thing to another in thought. There would be a lamentation for the condition of Israel, then, perhaps, a promise of the First Advent. A word of encouragement now and then, and again a glimpse of future glory, is to be met with at almost any turn of the prophets' verse. Very little attention is paid to the logical order of things. This form of prophecy which runs from one thought to another is called "Cursory" prophecy.

But, with the second chapter of Daniel, we see the introduction of a new form in prophetic literature. It is a form which has appeared before, but not so well marked as here. It is the giving of prophecy in lines or chains. The description of the Great Image, from head to feet, is a direct line, the thoughts standing in their natural order and also in the order of their fulfillment. This logical method of uttering prophecies in lines or chains is called "Linear" prophecy.

Jesus and John the Baptist Restore the Prophetic Gift.

—For four centuries the gift of prophecy had fallen into disuse. Scribes and rabbis were the teachers of the hour. The good old prophecies had been almost buried beneath a mountain of rabbinical comment and interpretation. Jewish teachers never tired of telling what Rabbi So-and-so had taught; but they were not so eager to say: "And so it is written by the prophet." But in one brief year, John the Baptist and Jesus had fully restored the prophetic gift.

These mighty teachers had little to say of the rabbis, but very much to say about the prophets. And while they magnified Isaiah and Daniel, they themselves taught new lessons and made new predictions. All this was restoring the prophetic art to its fullness. John was the fulfillment of Isa. 40: 3, and Jesus, as a prophet, fulfilled Deut. 18: 18, 19. See Acts 3: 21.

Jesus Christ was the great Prophet foretold by Moses in Deut. 18: 18, 19. In Him, the prophetic gift was brought to its perfection. He was all that the prophet should be, a Teacher of present duties, a Forecaster of events, a Discerner of men and what was in man, a Doer

of wonders, a Preacher of righteousness—all this with the Word of God as His only authority.

With Jesus, came the end of the true prophetic line. There were "prophets," indeed, in the early church; but their work seems to have been of a local and very limited nature. One told of hard times ahead; another, that Paul was going up to Jerusalem with great peril. Far-sighted men, were they, Spirit-led, with their judgments Divinely quickened; but they are not to be counted among the great prophets. They wrote no books; they preached no great sermons. They met merely local and special conditions, and, with the passing of those conditions, the prophetic office ceased.

Still, we may say that the gift of prophecy is in the church today. It is not the gift to utter new prophecies, but to wisely interpret those already given. It is this gift that we are exhorted to cultivate, in such passages as 1 Cor. 14: 1. "For the prophecy came not in olden time by the will of man;" but it did come in the "olden time," and it does not come today. It does not come because it is not needed. And we do not need it because the prophets of the olden time have spoken—have fully and faithfully covered the ground from their own times down to the "Time of the End."

The command to the Church of our time is to "Watch." It is not to make new predictions, but to watch well the fulfillment of those already given. An open Bible is an open vision of God, and, without an open Bible, no adequate or satisfying vision of Him is possible. It is our object to show that, in the Bible, we have a vision of God, full and complete, revealing the present and the future alike, a perfect safeguard against last-day perils; that, without this vision, the people perish.

The Prophetic Field.—The true prophet of today is the student of prophecy. It is he, who brings to the needs of the present the prophetic wisdom of the olden time. Like every other science, prophecy has its peculiar field, and uses its own material.

Prophecy must, first of all, be the Word of God. The prophet is to speak the Word of God, and of no one else. Who speaks in the name of any other god, "that prophet shall die" (Deut. 18: 20). This prohibition has a wide application. It not only forbids the use of the names of other gods, but condemns all false practices and false ideas of God. "There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord, and because of these abominations the Lord thy God doth drive them out from before thee" (Deut. 18: 10-12).

The prophet must not only speak in the name of the Lord, but he must speak in harmony with the Bible, the Word of God. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them" (Isa. 8: 20). Thus, the Bible is the prophetic student's great Textbook, and, with it, he needs no other vision.

With the Bible as his Textbook, the student of prophecy enters his field of investigation. This field is history. It has been said that "prophecy is history in advance—history is prophecy fulfilled." This claim, though it may have a shadow of ethical value, is really not true. There are thousands of historic events which were never

prophesied ; and the ancient prophets did very much more than to forecast events. The prophet was a teacher with a duty to the present, as well as a seer of the future.

Several persons may enter the same field with far different objects in view. A father has gone into the field to make hay ; the mother is there to pick berries from the bushes by the old stone wall. The youthful heir-apparent has come to climb the big tree at the corner of the wall ; while their college-bred daughter is spreading her hammock " 'Neath the shade of the old apple tree."

It is just this way in the field of history. The chronicler is there to gather and list events ; the philosopher, to learn their causes and effects. The sociologist is there to ascertain the bearing of those same events upon society ; and the student of prophecy, to find out what events have been foretold, and what incidents have led up to their fulfillment.

An event actually foretold is called a " prophetic " event. " He shall come to his end, and none shall help him " (Dan. 11: 45). It is daily growing more evident that this prophecy of the Turk is beginning to come to pass.

A nation of which something is prophesied is called a " prophetic " nation. Thus, as we have seen, Turkey is a prophetic nation, for its end is foretold. Some nations do not figure in prophecy, as, for example, Holland.

An event, though not foretold, which leads to a prophetic fulfillment, may be called a " leading " event. The present Balkan War is not prophesied. But, as it is bringing the Turk into his final helpless condition, it is, of a truth, a leading event.

But the work of the student of prophecy is not yet complete. He may, indeed, ascertain prophetic events

and select and classify events; but he has still a mission to perform. He might do all this, and still excite only wonder for his skill. To read and to explain the description of the railroad in the second chapter of Nahum is truly wonderful; but if we fail to see the great lesson of that chapter—if we fail to see Rome as an antitype of Nineveh, we have failed.

The sincere student of prophecy must be a teacher of moral and religious truths. Supported by a thus-saith-the-Lord, he must find, in the field of history, facts and lessons which God would have man to learn. In this sense, and in this sense alone, is the student of prophecy the true prophet of today. Let us make this matter very plain. The gift of prophecy is still in the church, and there is still an open vision. That open vision is the Bible and we need no other; and he who wisely sees that vision, who finds the Bible fulfilled in history, who brings to the people God's message for this time, he is the Divinely appointed prophet of this time, and none should doubt his credentials.

God Sets a "Watchman."—Such passages as Isa. 21 and Ezek. 33 show us that there are times when Jehovah commissions His prophet to stand as a "Watchman." This watchman always sees last-day conditions. Hence, we must conclude that the last-day student of prophecy is God's appointed watchman.

How important is this office, and with what mighty responsibilities does Jehovah clothe the watchman-prophet today! "But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come and take any person from among them, he is taken away in his iniquity; but his blood will I re-

quire at the watchman's hand. So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me" (Ezek. 33: 6, 7). Surely this passage speaks for itself, a trumpet-blast with no uncertain sound.

Direct and Indirect Prophecy.—Some prophecies are directly declared or foretold. Nebuchadnezzar was plainly informed: "Thou art this head of gold." Of the four universal empires it was said: "These great beasts, which are four, are four kings, which shall arise out of the earth. But the saints of the Most High shall take the kingdom, and possess the kingdom forever, even for ever and ever" (Dan. 7: 17, 18). This is called "direct" prophecy.

But there is prophecy which is not direct. In fact, the authors of it do not seem to have been conscious that it was prophecy they were uttering. To them it must often have seemed merely incidental to a more important narrative. Thus, the modern notion of evolution is headed off in the very first chapter of Genesis. Everything is said to have been created "after his kind" or "after its kind." Ten times in that one chapter is the term "kind" used to show that one kind or species did not come from another.

Prophecy, a Science.—Science is classified knowledge. So long as the forecasting of events was confined to the wild utterances of oracles, prophecy was no science. But, with an open Bible as a library of promise, the case is far different. We may arrange the prophecies and classify them, terming them Roman or Mohammedan, social or ecclesiastical, direct or indirect, etc. This makes prophecy a science, as much to be respected as any other science; and even more, for God is behind it.

Prophecy, an Art.—An art is an accomplishment—the power to do some special thing, as, to write a poem or to paint a beautiful picture. When James Albert Libby wrote “The Blissful Vision,” he was using a power which all men do not possess. He was a poet, and a true poet is the greatest of artists. So it is with prophecy. While all men have the Bible, there are but few who understand the prophecies. He who does is an artist, for he possesses a power of which the greatest painters and poets might well be proud.

Prophecy, a Divine Calling.—But, above all things, prophecy is a Divine calling. “For the testimony of Jesus is the spirit of prophecy.” To the prophetic student of today, God is saying, “I have set thee a watchman.” He is like the guide in the cave, going before with lighted candle to point out places of interest to his company of tourists. Prophecy is a “light shining in a dark place, until the day dawn and the daystar arise.”

Test of Prophetic Accuracy.—All sciences have their peculiar methods of testing and verifying. In mathematics, we divide for multiplication and multiply for division. Students of medicine experiment on the lower animals to prove their theories. So, prophecy has its proper test of accuracy, and that test is “fulfillment.” “And if thou say in thine heart, How shall we know the word which the Lord hath not spoken? When a prophet speaketh in the name of the Lord, if the thing follow not nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him” (Deut. 18: 21, 22).

God Foretells, but is Not Blamable.—It is a mistake to suppose that Jehovah is blamable, because dire things

are foretold. No mistake is more easily made. "Jesus declared the fall of Jerusalem," one says; "therefore, it had to be, and the Jews are not to blame—they had to bring it about." And so it is argued that men and nations are free from fault where God has spoken, and the blame is charged to God Himself.

It is very true that God "creates evil"; but He has no monopoly in that line. This we all know; for we are all conscious of making a little on our own account. The Lentz Table Factory of this town makes tables, but it does not make all tables. Our publishers print tracts, but they do not print all tracts. So, God creates evil, but not all evil. He brings on wicked nations the evils they deserve; but He does not sin, nor cause sin in others.

To foreknow a thing is not to cause it. I may see quite clearly the fall of Constantinople—in fact, I have foreseen it, and foretold it to others for the last twenty years; but I do not cause it. The wickedness of the Turk is the cause of his overthrow; and Jehovah, Gabriel, Daniel, and St. John did nothing but report the fact in advance.

There is another fact concerning prophecy which even the prophet Jonah did not understand, a fact which is closely related to what we have already said and one which we, like Jonah, are apt to lose sight of. So anxious is Jehovah to be just, that He will even annul a prophecy of evil whenever the offending people, as in Nineveh, make an absolute change of their way of life. "At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it, if that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I

shall speak concerning a nation, and concerning a kingdom, to build and to plant it; if it do evil in my sight, that it obey not my voice, then I will repent of the good wherewith I said that I would benefit them" (Jer. 18: 7-10). Here is the general law, and it demands an absolute change of front—a change far greater than any of the nations of today are likely to make.

The Conditional and Unconditional in Prophecy.—Some prophecies are unconditional—God has spoken, and they will surely come to pass. The action or will of man has nothing to do with their fulfillment. "Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land" (Hag. 2: 6). God keeps such a promise, no matter what men may say or do. Prophecy of this kind may be called "Unconditional." But there are predictions which depend upon the action of men for their fulfillment. The Jews might have accepted their Messiah at His first advent. If they had, there is no doubt but that the program of the Fourteenth of Zachariah would have been carried out to the letter. But, as they did not accept Him, He may, at His second advent, stand on the Mount of Olives or on Mt. Washington or anywhere else He may wisely choose; for the Jews did not accept Him, and He is free to do what seems good to him. Such prophecies should properly be called "Conditional." In our study of prophecy, we should use great care in making this distinction.

General Uses of Prophecy.—Every recognized science or art is in some way useful to mankind; and no Divine message was ever given in vain. As prophecy is a science, an art, and a Divine message, it will not be neces-

sary to prove that it is useful. But what are the uses of the science of prophecy? Does the world need it? How will it best serve the needs of mankind?

1. In common with all other sciences, prophecy is a mental drill. Man, to make the most of his opportunities, must possess a well-drilled mind. This drill is secured by the mastery of science and the accomplishment of art. For this purpose, beet roots well studied are as valuable as Greek roots, and prophetic types are as disciplinary as algebraic symbols.

2. In common with all other sciences, prophecy is a means of culture. The pursuance of any science or art, if followed in the right spirit, leads to an elevation and stimulation of the mental powers. We have studied Greek and current events, geology and printer's type, and found that in all cases the end was refinement and mental growth. Nor is prophecy any exception to the rule. When we come to the Word of God, we find ourselves at the purest fountains of inspiration.

3. But prophecy enters realms which the natural sciences and the fine arts cannot enter. Prophecy brings a spiritual uplift, a true touch of the Divine fire. When the world woke up to its possibilities in the middle of the nineteenth century, that Low Hampton farmer was the greatest of them all. "What hath God wrought?" was the message which Morse clicked over the wires between Baltimore and Washington to the astonishment of Congress. But William Miller astonished a world as he thundered forth: "This is that which was spoken of the Lord by the prophet." Today, the church needs spiritual power, and that need is best met by the study of prophecy.

4. The publication and declaration of prophecy is a most practical form of preaching. Noah was the most

practical man of his time, for he carried the Divine message for that time. And so, the student of prophecy has a message of the greatest practical value to the world today because it is God's message to our generation.

5. This is a truism, but well worth repeating: Prophecy is a Divine guide, a trail in the forest, a compass on the ocean, a chart on the stream of life.

This is a time of problems, when the world is face to face with mighty questions. The land question, the labor question, the liquor question, the social problem, the suffrage problem, the Roman problem, the purification of politics, the condition of cities, the high cost of living—these and all other questions and problems will find an answer in the coming of Christ and the final fulfillment of prophecy. To know that the student of prophecy is God's watchman is to feel assured beyond shadow of doubt of the usefulness of prophecy, as an art, as a science, and as a Divine message.

Questions for Review.

1. What is Prophecy? What is Predictive Prophecy?
2. Explain and give an example of Operative and Literary Prophecy; of Cursory and Linear Prophecy; of Direct and Indirect Prophecy; of Conditional and Unconditional Prophecy.
3. Trace the rise and decline of Old Testament Prophecy.
4. Name three of the Pre-Exilic Prophets; three of the Exilic Group; three of the Post-Exilic Prophets.
5. Who restored the prophetic gift in its fulness, and who are the true prophets of today?
6. Who is meant by the "Watchman," and what are his responsibilities?

7. What is the final test of prophetic correctness?
8. Who were the Sons of the Prophets?
9. Who succeeded the prophets as educators?
10. What does God declare He will do, provided any nation or people show an absolute change of front?

Note—The next set of review questions will be on the book of Daniel, and will be found at the close of Chapter 8.

CHAPTER IV

THE PROPHECIES OF DANIEL

Behold, thou art wiser than Daniel; there is no secret that they can hide from thee.—Ezekiel 28: 3.

Such is the tribute paid to the prophet Daniel by Ezekiel, his cotemporary and fellow exile. To the obscure but patriotic Ezekiel, Daniel, his more fortunate brother prophet, was the very standard of wisdom and goodness. Great men have not always been honored by the men of their time, but Daniel was regarded as both great and good by all, from the king on his throne to the humble prophet by the river. The prophet Ezekiel would have no man of the past greater or better than his fellow captive, the King's Prime Minister. "Though Noah, Daniel, and Job, were in it, as I live, saith the Lord God, they shall deliver neither son nor daughter; they shall but deliver their own souls by their righteousness" (Ezek. 14: 20).

It is more than probable that the angel Gabriel expressed not only the Divine judgment, but also the general opinion of Daniel, in his charge to that prophet: "Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright: for unto thee am I now sent" (Dan. 10: 11). Daniel very modestly says of himself: "And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael and Azariah: therefore stood they before the king. And in all matters of wisdom and understanding,

that the king enquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm" (Dan. 1: 19, 20).

Biographical Sketch.—This great prophet was born in the kingdom of Judah, possibly in Jerusalem, about the year 620 B. C. He was, it would seem, of the Jewish nobility; perhaps of the royal family. (See Dan. 1: 3.) At an early age—it is thought about the age of fourteen—he was carried away to Babylon with the first of the captives.

At this point three dark shadows fell across the pathway of his young life—shadows which were destined to follow him through all his long career. He saw his native Judah invaded, and the beloved Jerusalem taken and spoiled by the Gentiles. He himself was taken away to Babylon, never to behold his native land again. Arrived at Babylon, from all we can learn, he was made a eunuch. Thereafter, he might live in a house, but never have a home; he might have honors, but loved ones never. An exile, a captive, a eunuch—this was the cup of his sorrow. It is thought, and we think it very probable, that, out of this very sorrow, Daniel has given us that sad but beautiful 137th Psalm. At all events, this psalm breathes the patriotism of a Daniel, one who preferred Jerusalem above his chief joy. But, with all his sorrow, there was nevertheless a bright side; for Daniel had three joys, and, to an appreciative mind like his, those joys were great. Deprived of home, his friendships were none the less many and strong; a captive, he was yet a student and a scholar; an exile, God was still with him.

His Friends.—Daniel had three personal friends. Com-

rades in affliction they were, his classmates at college, his companions in the government service, and brethren of like precious faith. Sweet as the affection of Damon and Pythias, strong and beautiful as the love of David and Jonathan, so sweet and strong and beautiful was the friendship of Daniel and the three Hebrew children. It has been said that true friendship exists only between two kindred minds, but here were four real friends bound together by the closest of ties. Daniel had friends because he was friendly. He was, it would seem, a general favorite. "Now God had brought Daniel into favor and tender love with the prince of the eunuchs" (Dan. 1: 9). In course of time he became the trusted friend of kings, and rose to a position of great power in the courts both of Babylon and of Persia. The jealous Persian counselors, who would not cultivate his friendship, found their way at last to the den of lions.

Education.—Bible characters are often depreciated by the scholarship of today. Daniel, especially, is denied his due of honor by a non-prophecy-loving church. A few words as to the culture and training of this remarkable man will not be out of place. When Daniel was brought as a captive to Babylon, he was already possessed of a good Hebrew education, and was recognized as a youth of rare gifts. For this reason, he was granted the privilege of a three years' course in the University of Babylon, where he graduated at the head of his class. The first chapter of Daniel gives a very interesting account of the prophet's school days. It will be noticed that, in addition to the drill given by his instructors, he was subjected to a searching examination at the hands of the king himself. Nebuchadnezzar, we have reason to be-

•

lieve, was a man of learning himself, and knew the value of educated men in the government service.

Before Daniel's graduation, he was well known at court. The events of chapter two took place in "the second year of Nebuchadnezzar." As Daniel was taking a three years' course, he could not possibly have been a graduate so soon. This doubtless is the reason why he was not called with the wise men of Babylon at the first. He who told the king his dream, who explained the great image, who dared to speak at court of empires yet to come, and who faced all the wise men of Babylon in that vast palace hall, was, after all, but a fifteen year old schoolboy.

Daniel, a Temperance Boy.—Daniel and his fellows inaugurated a new era in the development of education. They proved that high wines and high living are not necessary in the higher education. Of course, we easily understand that their abstinence was not altogether what we know as temperance, but was rather the result of their determination to keep the ceremonial forms of their beloved Jewish faith; but it tended toward sobriety and good habits in education. Whatever were their private reasons, the fact still remains, that in 603 B. C., in the University of Babylon, a group of four temperance boys established the principle that good habits and higher education go together. One thing is worthy of note here. These four Jewish boys had religious convictions which they were willing to support at the expense of great sacrifice. Theirs was a type of character sadly lacking among the students and young people of today. It was then as it is now; high living leads to obscurity and death, while sobriety produces the athlete and the scholar.

But Daniel's great educational feat was an accomplishment of his old age. There are many who seem to think that education is a thing of youth, from which old age may properly be excused. "It is hard to teach old dogs new tricks" is the vulgar excuse of intellectual indolence. But, to Daniel, man was above the "dog"; and education, more than a "trick." We have already seen that Daniel came to Babylon at a very early age, and that he very soon won rank among the wise men of Babylon. But the captivity was a matter of seventy years; and then came the Persian regime. With the advent of Cyrus came new laws, a new language, and new institutions; but Daniel was equal to the occasion. Indeed, we see this prophet of eighty-four years at once taking high office and position under the Persians. Here is a man who began life as a Hebrew, served out his young manhood and middle age as a Babylonian officer, and in his old age became a president under the king of Persia. Surely, this man should be counted among the great minds of antiquity.

Daniel, the Statesman.—Upon his graduation, Daniel was taken at once into the government service. He attained a place at once among the "wise men" of Babylon. His call to interpret Nebuchadnezzar's dream shows that he began very high in the duties of the state. The Jewish captives in Babylon were not slaves in every sense of that term; they were not held as private property. Many, indeed, were allowed to pursue their own occupations, and not a few of them became rich and prosperous. Some, like Daniel, were held for the service of the state.

When we reach the events of chapter four, we find Daniel far advanced in the royal favor, occupying, possibly,

the post of Prime Minister. During the King's insanity, it must have been Daniel who preserved his kingdom for him. An insane monarch in the hands of a Babylonian prince would have been like the ill-fated Prince Arthur in the hands of King John, or like the royal children in London Tower. But the faithful Daniel kept the throne for his master; and, so far as the people were concerned, Nebuchadnezzar was still reigning through all those seven years.

This prophet-statesman continued in the service of Babylon until the first year of Cyrus, King of Persia. During the reign of Belshazzar, he seems to have been somewhat in obscurity; but he came suddenly into the lime-light on that eventful night when his prophet's gift was exercised too late. His last service to Babylon was to interpret the Divine decree of the "hand-writing on the wall."

Babylon had fallen, but the prophet and his art still lived. Persia had come into power, bringing a new language, new institutions, and new laws. The seventy years were up and the Captivity was over. Daniel was old; but his work was not yet done. Cyrus and Darius were quick to see and take advantage of his remarkable ability. Darius organized one hundred and twenty princes into a half-legislative, half-administrative body, presided over by three presidents, of whom Daniel was first. This led up to the lions'-den incident of chapter six. The whole affair came about because no fault could be found with his public administration. Faithful to God, he was faithful to the King, and both Darius and Cyrus were glad to recognize his ability.

The Christian Statesman.—With all his political adventures and educational ability, Daniel was a man of God.

Twice he changed his language and customs, but his religion remained the same. We first see him as a Christian student pleading for the right to live a sober life. We leave him, historically, as the victor over the den of lions. At school, at court, in office, as a prophet, or in the den of lions, he never fails us. From youth to old age, there is no mistake of the head, no error of the heart. Faithful to his people and also to his captors; zealous in education, in statesmanship, in prophecy; true to his friends, his country, and his God; Daniel is the one, all-round man of ancient times, and modern history cannot point to his equal.

Daniel was, in his way, an evangelist. Under his careful guidance, Nebuchadnezzar, Darius, and Cyrus came to know and to reverence the God of Heaven. The fourth chapter of Daniel is really Nebuchadnezzar's testimony as a convert to the Most High.

We may consider "The History of Susanna" and "The Destruction of Bel and the Dragon" as we would consider other legendary history. In the former of these stories, we see that Daniel was not only shrewd in judgment but that his judgment was accepted by his own people; in the latter, we find with what wisdom the prophet led even kings to see the folly of the Pagan system of worship. During Daniel's lifetime, also, the synagogue service came into use among the Jews; and we can well understand that a man of his character and talent must have had much to do with the perfecting of so great and wise a system. With the loss of their temple, God had told the Jews through their prophet, Ezekiel, that He would be a "Little Sanctuary" in their midst. The institution of the local synagogue became a monument for all time that the Jews had wisely received this saying.

The Prophet's Style.—In style, Daniel does not disappoint us. He is a great prose writer. Sometimes his language is diplomatic and abounds in the polite terms which must have been common at court. Daniel is a historian as well as a prophet. As historian and prophet, he is extremely careful in the matter of details. But, with all his love of detail, he is a charming story-teller, and holds the reader's interest to the very last.

The Book of Daniel.—The book of Daniel, as arranged in our Bibles, contains twelve chapters. In the Catholic Bible there are fourteen chapters. This is because the "History of Susanna" and the "Destruction of Bel and the Dragon" are added as chapters thirteen and fourteen. Each chapter carries a separate story, with the exception of chapters 10-12, which contain one continuous vision. There is also a line of connection running through chapters 2-4, of which more will be said in chapter five of this treatise.

Divisions of the Book.—As we have said, Daniel is both a prophet and a historian. His book, therefore, falls naturally into two parts: Historic Daniel—chapters 1 and 3-6; Prophetic Daniel—chapters 2 and 7-12. It may also be divided in three other ways: (1) In chapters 1-6, Daniel writes of himself in the third person; in chapters 7-12, he writes, for the most part, in the first person. (2) From the fourth verse of chapter 2 to the end of chapter 7, the language of Daniel is Aramaic or later Hebrew; while chapters 1, 2: 3 and 8 to the end of the book, were written in Old Hebrew. (3) Chapters 1-5 and 7-8 were written under Babylonian rule; while chapters 6 and 9-12 were written under the rule of the Persians.

CHAPTER V

THE DREAM AND THE IMAGE

And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.—Daniel 2: 44.

The question has often been raised why God did not reveal His will to mightier nations, and to peoples better known to history than the Jews. Why were not His oracles given to the monument-building Egyptians, the intellectual Greeks, or the law-making Romans? In the light of all that we can learn, it is probable that God did grant those nations larger opportunities than they were capable of receiving. God sent His people into Egypt, and Egypt made them slaves. His Holy Temple was given into the hands of the Babylonians, and Babylon laid it in ashes. The New Testament was given in the Greek language, and Greece has destroyed the strength of Christian teaching with its philosophy. It was given to the Roman Empire to be the cradle of Christianity, and Rome fed the Christians to the lions. The Roman Papacy is an enduring monument to Rome's unfitness for the service of God.

God did reveal His will to kings of mighty nations; the Jew was the court of last resort. To Pharaoh and to Nebuchadnezzar God gave splendid visions; but it took a Joseph or a Daniel to interpret. Gentile nations were

slow to believe that there was a God in heaven who could reveal secrets. That was just what the Hebrew prophet did believe; and we may not be surprised that God dealt most intimately with those who believed in Him.

The second chapter of Daniel affords a striking illustration of God's willingness to communicate with the representatives of the Gentile races. Nebuchadnezzar, in his time, was the world's most prominent figure; and God favored him with strange and far-reaching visions.

It was in the year 605 B. C., Nebuchadnezzar was fully established on his throne. Jerusalem had been conquered, but not yet destroyed. The Jewish exile had already begun; the best and brightest of the nation were captives in Babylon. Daniel and his companions were students, already in the second year of their special training. This was the state of affairs on that eventful morning when the great Nebuchadnezzar came into court, worried over a dream which he had had, but could not remember.

Did you ever see a face, or hear a name, or have a dream that you could not recall? The name is on your tongue's end, the face is familiar, the dream so near recalling—yes, near, but far. It does not put one in a pleasant mood; and when kings are in a rage, courtiers stand around. That is how it was with Nebuchadnezzar on that eventful morning.

Daniel was not called into court at first with the wise men of Babylon. He was yet a student, and it was the professors who were called. The whole system of Pagan education was here put to the test, and went down before it. Nebuchadnezzar's proposition seems harsh, but it was, after all, fair and reasonable. "Tell me the dream and I can believe your interpretation," was the underly-

ing thought of the royal proposal. "There is a God in heaven which revealeth secrets," was the "Higher Education" which Daniel was about to introduce. The lives of the wise men of Babylon were saved, but their system of learning was badly shaken. At the foot of the Babylonian throne, Babylonian culture was proven a failure; and Daniel, the captive, was privileged to show wisdom to his captors. Shall it, indeed, be so with "Babylon the Great"? The world today needs the Daniel message; and the church of today needs the Daniel spirit as it never needed it before.

The story of the dream and the image is properly treated in the second chapter of Daniel; but the entire story contains two other narratives, the stories of chapters three and four. It is really one story in three chapters. The complete story might be entitled "The Vision of God, and the King's Opposition." We shall see, a little later, the close relationship between the stories of chapters three and four and the marvelous events of chapter two.

Daniel may be called the father of linear prophecy. The idea of the prophetic line had appeared before. It had shown itself as in the twenty-first chapter of Isaiah. But Daniel was the first to develop the idea of the line of prophecy. In a prophetic line the events are given in order, i. e., in the order of their fulfillment. Thus the first prophetic line, the subject of this sketch, arose from no effort to be poetic, but from a simple attempt to answer the questions of the king.

Plan of Chapter Two.

1. The Story of the Dream (vs. 1-30). Time.—The Second Year of the Reign of Nebuchadnezzar (v. 1), 605

B. C. Place.—Babylon, in the Palace. In excavating the ruins of Babylon, some years ago, the great throne-room of the Babylonian kings was discovered, 171 feet in length, and well proportioned. In this mighty hall of state, these events undoubtedly took place. The characters were King Nebuchadnezzar, the prophet Daniel, Arioch, Captain of the Guard, wise men of Babylon, and soldiers and attendants.

The king has a dream (v. 1). He calls the wise men of Babylon (v. 2). The king announces his trouble (v. 3). The language changes from Hebrew to Aramaic (v. 4). The king has forgotten his dream, but commands the wise men, on pain of death, to reveal and interpret it, offering them rewards if they succeed (vs. 5, 6). The wise men call for the dream (v. 7). The king challenges the wise men (vs. 8, 9). The wise men appeal to the gods (vs. 10, 11). The king orders the wise men slain (vs. 12, 13). As we have already remarked, Daniel's absence from the first interview is to be accounted for on the ground that he was yet a mere student under the instruction of these same wise men. The students would not be called; but a decree to slay would include the whole student body. Daniel appeals to Arioch, and asks time of the king (vs. 14-16). Daniel counsels his friends and proposes a prayer-meeting (vs. 17, 18). Daniel dreams and God reveals (v. 19). Daniel's prayer of thanksgiving (vs. 20-23). Daniel is presented at court (vs. 24, 25). Conversation between Daniel and the king (vs. 26-30).

We cannot but pause to consider this mighty scene. Here is a mere schoolboy in the presence of earth's mightiest ruler. The room is crowded. The king is on his royal throne, and the schoolboy prophet is before

him. The wise men are there, their faces full of anxious interest. Their lives hang on the result of this meeting. Their arts and their gods have failed them, and all depends on the ability of the God of Heaven to reveal secrets.

In this passage (vs. 26-30), Daniel makes three important points: first, he shows the failure of the wise men of Babylon, and the weakness of their gods; secondly, he declares that there is a God in heaven who can reveal secrets; thirdly, Daniel declares that he is no wiser than others, but that he and his fellows are God-favored.

2. Daniel reveals the King's dream (vs. 31-36),—a great image and a mighty Stone. The image is introduced (v. 31). The image is described (vs. 32, 33). A mighty Stone and its work (vs. 34, 35).

The king makes no remark at Daniel's statement of his dream. The very fact that Nebuchadnezzar is silent shows that he admits the dream to be stated correctly. Daniel is now victorious and has become master of the situation.

We notice, in passing, the five parts of the image: head of gold; breast and arms of silver; thighs of brass; legs of iron; feet and toes of iron and clay.

3. Interpretation (vs. 37-45).—Daniel begins his interpretation with a description of universal empire. Nebuchadnezzar, he declares, is a universal ruler (vs. 37, 38). "Thou art this head of gold" (v. 38). The kingdom of Nebuchadnezzar is represented in the image by the head of gold. A second kingdom represented by the silver and a third kingdom represented by the brass are brought to view in verse 39. A fourth kingdom, strong as iron,

is presented in verse 10. This iron kingdom, broken and divided into feet and toes, and mingled, first with potter's clay, and then with miry clay, is described in verses 41-43. "The God of heaven" shall set up a kingdom (v. 44). This kingdom, or "Stone," is cut out without hands, i. e., without human effort. This "Stone" is the kingdom of God as against the metallic kingdoms of men (v. 45). Not only is the stone kingdom of God opposed to the metallic kingdoms of men but it must succeed them.

In this interpretation, Babylon, the kingdom of Nebuchadnezzar, is the only kingdom named. But even this gives us a good start in the study of universal empire. In our next chapter, we shall find the kingdoms named as far as the kingdom of Grecia. Thus, we shall learn that the first universal kingdom was Babylon; the second, the kingdom of Media and Persia; and the third, the kingdom of Grecia, or the Macedonian kingdom of Alexander the Great. We are also shown that the fifth or Stone kingdom represents the fact that "The God of heaven shall set up a kingdom." This leaves to be accounted for only the fourth or iron kingdom and its divisions of iron and clay.

But, of this fourth kingdom, we need not be long in doubt. The high-school student well knows that the Greco-Macedonian kingdom was succeeded by the universal rule of iron Rome. In the legs, we see the division of the Roman empire into Eastern Rome, with its capital at Constantinople, and Western Rome, with the city of Rome itself as its capital.

The Eastern and Western divisions of the Roman Empire were continued by the Eastern and Western or Greek and Latin divisions of the Catholic Church. Thus, we

have the idea of the legs carried down through the Middle Ages and continued into modern history. Any theory, therefore, which establishes the kingdom of God at an earlier period must be held as incorrect because out of time. That the Church is the kingdom; that Christ set up His kingdom in our hearts; that the kingdom was built upon Peter; that the kingdom was established on the Day of Pentecost; must all be considered incorrect, being out of harmony with the mould of the image.

In this current season of 1912 and 1913, we are beginning to see a larger view of the feet and toes of the image than ever before. Here is a view to which we are fast being driven. In a general way, the broken condition of the nations has been thought to be represented by the feet and toes; while some have thought that they represented the ten States of Italy. But recent events are fast driving us to a new, and, we believe, a more correct notion.

Around the heel of the Eastern foot, Constantinople, we see the Greek-Church States fast asserting themselves, Bulgaria, Greece, Montenegro, Servia—and these States possibly backed by Greek-Church Russia. Here are the toes of the Eastern foot. On the Western foot are the Roman Catholic toes, fast coming out from under the Roman heel, Austria, Italy, France, Spain, Portugal. According to this view, the prophetic figure is now almost complete.

There can be no doubt concerning our present-day position on the image. For many years, we have seen the Eastern and Western feet; we now begin to see the toes more clearly. The military iron of church and state is being mixed with the clay of popular government. The

potter's clay of republicanism is fast degenerating into the miry clay of anarchy.

Here we are at the very toes of the image, and we are now to expect that "the God of heaven shall set up a kingdom." We are to watch for the Stone cut without hands. We are to look for Him whose right it is to reign.

4. The result of this interpretation upon Nebuchadnezzar.—This marvelous dream and its equally marvelous interpretation had a mighty effect upon the mind of the king. Of course, he was deeply impressed, but he did not become a convert to the worship of Jehovah without a mighty struggle. There are two things to be considered, (1) the immediate acts of the king, and (2) the struggle of the king against the worship of Jehovah.

The immediate acts of the king.—First, an expression of his surprise (vs. 46-49). Of course, the king was surprised. Of course, he knew that behind Daniel was the God of Heaven; but he was still a pagan, and he expressed himself in a pagan way.

The king worships Daniel (v. 46). He renders tribute to the God of heaven (v. 47). He promotes Daniel to high rank in the state (v. 48). On the recommendation of Daniel, the three Hebrew children are advanced (v. 49). Humanity is ever ready to honor the creature more than the Creator, and Nebuchadnezzar is no exception to the general rule.

The struggle of the king toward the worship of Jehovah.—The stories of chapters three and four outline the progress of the king toward Jehovah-worship. See the story of the image of gold and the fiery furnace in

chapter 3 and the king's dream and partial overthrow, chapter 4.

The general assembly in chapter three was for a purpose. Daniel had declared that the golden head of the image, representing Babylon, should be succeeded by other kingdoms. This was just what the proud king did not want to admit. Babylon the Golden should continue forever.

It has often been asked why Daniel was not present in the scene on the Plain of Dura? Doubtless he was there and took a very active part. He has surely given us the record. Daniel's place was not to show, but to be shown. Daniel, as the representative, was to see that Babylon would continue forever. The image was all of gold, and all nations were to bow down to it, for the golden kingdom of Babylon was not only to be world-wide but was to be everlasting. The king was doing what many have done since—he was doubting the vision of the dream and the image; and he was to learn for all time that the dream was "certain, and the interpretation thereof sure."

But the people did not all bow down. The three Hebrew children resisted the king's commandment. They were at once apprehended, threatened, and sentenced; and the decree was executed. Bound, they went down into the midst of the furnace; but they came up loosed, unhurt, and free. And the king saw with them One who was like unto the Son of man. The vision would stand.

Thus the king was defeated, but not fully convinced. There came to him a second dream, and this time he did not forget it. The events of chapter four continue the same struggle. Daniel is again called upon to interpret. He complies reluctantly. He knows, only too well, the

sorrow which it will bring upon his king. In spite of the prophet's warning, the king persists. "Is not this great Babylon that I have built?" he cries out in his rebellion. But with those very words in his mouth, his affliction comes upon him; and his overthrow is complete.

The "Seven times" or seven years of the insanity of Nebuchadnezzar were, doubtless, representative and typical of the insane rule of the times of the Gentiles. Under the year-day theory, giving 360 days to the Jewish year, the seven times represent a period of 2,520 years. This Gentile rule began in 606 B. C. when Jerusalem fell into the hands of Nebuchadnezzar. Representing the years before Christ by the minus sign, we have the following equation:—2510 — 606 equals 1914. [Note.—In Chapter VIII, "The Time of the End," we shall notice a possible delay of twenty-one years.]

Who kept the kingdom for Nebuchadnezzar through all the seven years of his insanity? Had it been a Gentile regent, a royal prince of the blood, he would doubtless have kept the throne for himself. Nebuchadnezzar would have found himself, like Abdul Hamid, retired to the seclusion of some provincial palace. No doubt it was the faithful Daniel, who, as Prime Minister, held the throne for his beloved master.

It is to be noted that the fourth chapter is not written by Daniel, but is a royal decree by the king himself, testifying to his conversion and final submission to the Most High God.

CHAPTER VI

THE BEASTS OF DANIEL SEVEN AND EIGHT

These great beasts, which are four, are four kings, which shall arise out of the earth. But the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever.—Daniel 7: 17, 18.

And the vision of the evening and the morning which was told is true: wherefore shut thou up the vision; for it shall be for many days.—Daniel 8: 26.

We have passed the coast of Babylon, and Medo-Persian piers,

We have left the realm of Grecia far behind;

We've been sailing down the Roman coast for nineteen hundred years,

And our chart declares the port we soon shall find.

—James Albert Libby.

In the second chapter of Daniel, we found that God once spoke in vision to a Gentile king, but that the services of a prophet were required to interpret the vision. Daniel and his fellows were the first to believe; the king became a convert only after a prolonged struggle. It was better that Jehovah should speak directly to one who would believe, and so He did, and has since continued to do.

Since that eventful hour in the throne-room of the royal palace when Daniel told the king his dream, and gave the Divine interpretation, fifty years had passed by.

Ezekiel had uttered his stirring notes of prophetic warning. Then came the mighty vision of Dan. 7.

In 605 B. C., came Nebuchadnezzar's dream of the great image. In about 555 B. C., Daniel received the vision of chapter 7. Two years later—553 B. C.—came the mighty vision of chapter 8. The lines of prophecy arising from these last two visions form the groundwork for our study in this chapter.

The Vision of Chapter Seven.—It was in an age when men believed in dreams, and God still used the dream as a method of communicating His will. We will find this vision to be much like the dream already considered; but there are differences, and other phases of truth are brought out. Like the dream of Nebuchadnezzar, this dream has two parts, the vision, and the interpretation. But there will be three things for us to consider, the dream, the interpretation, and the later historic fulfillments.

The Dream (vs. 1-14).—Time, first year of Belshazzar, about 555 B. C. Place of Vision, Babylon. Persons, Daniel and an interpreter, probably an angel. The Ancient of days (Jehovah), a Son of man (Christ), and many angels are seen in the vision.

The Dream Analyzed.—Circumstances of the dream (v. 1). The winds strive (v. 2). Four beasts appear (v. 3). The lion with eagle's wings (v. 4). The bear (v. 5). The leopard beast (v. 6). The ten-horned beast (v. 7). The little horn (v. 8). The throne is "Cast down," i. e., established (vs. 9, 10). Because of the great words of the little horn, the beast is judged and destroyed (vs.

11, 12). A Son of man appears (v. 13). He is granted a kingdom (v. 14).

Interpretation (vs. 15-28).—Daniel is troubled and seeks to know the vision. Gabriel interprets (vs. 15, 16). These great beasts, which are four, are four universal kingdoms (v. 17). The saints of the Most High shall take and possess the kingdom (v. 18). Daniel's great question concerning the fourth beast, the ten horns and the little horn (vs. 19, 20). Daniel considers the little horn (vs. 21, 22). Gabriel continues and declares the fourth beast to be the fourth universal empire (v. 23). Gabriel explains the ten horns and the little horn (vs. 24, 25). They are destroyed by Divine judgment (v. 26). The fifth kingdom is to be that of the saints, to be everlasting, and to be located on the earth (v. 27). Daniel's surprise and astonishment (v. 28).

Later Fulfillments.—The Vision from Our Viewpoint. It will be seen at a glance that this vision is much like that of chapter two. Both visions are views of kingdoms. There are four beasts, as there were four main parts of the great image. In both, the kingdom of God is final and everlasting.

Origin of the Kingdoms.—"Behold, the four winds of the heaven strove upon the great sea. And four great beasts came up from the sea" (vs. 2, 3). Winds are symbols of wars, and the beasts represent the nations. The nations of mankind have, for the most part, arisen by the power of war. This law is especially true of the universal powers in question. As we have remarked before, so we shall find in chapter eight, the first three

of these are named. They are Babylon, Medo-Persia, and Grecia, the Macedonian kingdom of Alexander the Great.

Lion with Eagle's Wings (vs. 3, 4).—Babylon. Such winged lions and bulls are to be found among the monuments of Babylon. The beast loses its lion-like power, and becomes weak and human.

The Bear (v. 6).—Persia. This view of Persia is in the reign of Darius Nothus (B. C. 385), a prince of pure Persian blood, and there was nothing Median about it. He conquered the Medes as a rebellious people. Thus was the kingdom raised up on one, that is, the Persian side. The king conquered Media, Asia Minor, and Egypt as rebellious states. Thus he had three ribs, or parts of kingdoms, in his mouth between the teeth.

Leopard Beast (v. 6).—Macedon and Greece. The four wings and four heads represent here the four parts into which the kingdom of Alexander was divided: thus, King of the North—Syria; King of the South—Egypt; King of the East—Thrace; King of the West—Macedon. Thus far will we find the beasts named in Dan. 8.

The Fourth Beast (vs. 7, 23).—This fourth beast gives himself away, as does the same power in the iron legs of the great image. Both in historic fulfillment, in time, and in characteristics it is the universal empire of Rome.

The Horns (vs. 7, 8; 20, 21; 24, 25).—The ten horns are not the same as the toes of the image. They are not necessarily a part of the beast as the toes were a part of the image. They are "ten kings which shall arise" (v. 24). The work of these horns, especially of the little horn, is not a final, but a long-continued work.

The ten horns were, in fact, the barbarian kingdoms which arose in Europe upon the break-up of the Western Roman Empire. There have been several lists of these

kingdoms offered, looking at them at different times. But, however you look at them, they approximate ten. It is enough to know that, in the midst of them, there was rising a power far greater than Pagan Rome had ever been—a power which, because of its religious character, was diverse from the others, and a power which, in order to be fully established, must cause the sacrifice of three of the other kingdoms; for the Ostrogoths, the Vandals, and the Burgundians had to be overthrown before the Roman Papacy could be fully established.

It was in the year 532 that the conquest of these three Arian kingdoms was accomplished. Here is a starting-point for the period “time, times, and the dividing of times.” The simplest plural is two, and the simplest division is one-half. Thus, time, times, and a half, equal three times and a half. A time is another term for a year, and should properly be based upon the Jewish year of 360 days, $3\frac{1}{2} \times 360 = 1260$.

Under the year-day theory, with a year for a day, we have 1260 prophetic days, equaling 1260 literal years. 532 plus 1260 equal 1792, the date of the French Revolution. It was then that the Papal hold upon Europe was broken, and its decline assured.

“And he shall speak great words against the Most High.” Such blasphemous titles as “His Holiness,” “Our Lord God, the Pope,” “Vicegerent of the Son of God,” etc., and such claims as that of infallibility are used.

“He shall wear out the saints.”—This, the Papacy did not fail to do throughout the long night of the middle ages. Rome of the Inquisition was all that.

“He shall think to change times and laws.”—Rome has given us the December Christmas, has played fast and

loose with Easter, and has given saints' days without number. Even the present Christian era is found to be out of the way by nearly five years; and Rome insists on the blunder, while the rest of us follow in the procession of the "Mother Church."

And Rome has thought to change the law. It can be shown that the Ten Commandments formed the constitution of the Jewish law, and belonged to them alone. Jesus based His law on the principle of love, in the double relationship of love to God and love to man. Yet Rome, in her catechisms, ever goes back to those ten commandments as a foundation of Christian law. They have not really changed times and laws, but they think they have.

Vision of the Throne.—Daniel now looks away to another, and a far different scene. He sees the thrones "cast down," that is, established. The figure is of a throne let down upon a foundation. The word "thrones" is used in the plural to denote the throne of thrones, i. e., the throne which overrules all others. This is the lesson which was so hard for Nebuchadnezzar to learn, a lesson which many others are unwilling to admit as true. It is the throne of judgment; but Daniel sees more than the judgment.

He sees one like unto a Son of man coming in the clouds of heaven, and coming to the Ancient of days. This is evidently Christ at His ascension, coming from earth to the right hand of the Father, coming to receive a kingdom. Christ is to receive a kingdom and return, that is, having conquered sin, death, and the grave, he passes to the throne of the Father, there to be proclaimed earth's rightful ruler. Daniel sees the terrible

beast overcome, and the nations made ready for the King of kings.

The Fifth Monarchy.—“But the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever.” “And the time came that the saints possessed the kingdom.” “And the kingdom and dominion and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him.” This is the kingdom of God, the kingdom of the Stone and the Mountain. Like the kingdoms which went before it, it is still located upon the earth. Like the other kingdoms, it has a King, a Son of man; it has territory, the earth; and it has citizens, the people of the saints of the Most High. Unlike the other kingdoms, it is to be assigned by the decree of the Most High, and not by the winds of war. Unlike the other kingdoms, it is to be forever, a kingdom without end, and universal.

Daniel Sees Another Vision.—The Ram, He-goat, and Little Horn (Dan. 8). Two years later, about 553 B. C., Daniel sees another vision. He is still in Babylon under Belshazzar, Babylon's last and ill-fated king. But he sees the vision from the Persian standpoint. He is, in vision, in the province of Elam or Persia, in Shushan the palace, that is, in Susa, the Persian capital, by the Persian river Ulai. Standing on the Susa side of this river and looking across the river, he would be, as we would naturally expect him to be, looking toward Jerusalem. He would thus be looking toward the west. He sees in the vision of Chapter Eight a ram, a he-goat, and a little horn,

or a horn "out of littleness." Like the earlier visions of Daniel, this vision has a dream and an interpretation.

[Note 1.—As Dan. 8: 13, 14 is to be the subject of our next chapter, we shall not consider it here. Note 2.—We shall treat the dream of this chapter of Daniel in the light of interpretations already given.]

Chapter 8 may be divided into four parts: the dream (vs. 1-14), Gabriel and Daniel (vs. 15-18), the interpretation (vs. 19-26), the effects upon the prophet (v. 27). For convenience we shall consider the dream and the interpretation together.

Standpoint of the Vision.—We have already seen that Daniel receives this vision from the Persian standpoint. The history of Babylon is well nigh run out. What little there is left is given by the prophet Daniel himself in chapter 5.

Vision of a Ram (vs. 3, 4, 20).—"The ram which thou sawest . . . are the kings of Media and Persia" (v. 20). Thus Gabriel interprets the vision of the ram. This beast had two horns, the united powers of the Medes and the Persians. Both horns were high, for both powers were great. The higher, Persia, came up last. Darius Nothus was of pure Persian blood, and conquered the rebellious Medes in 385 B. C. Darius pushed westward to conquer Asia Minor, northward, to conquer Media, and southward, to conquer Egypt.

The Rough Goat (vs. 5-8, and 21, 22).—"And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king." Thus Gabriel interprets. This great horn is Alexander the Great. His

conquest of Persia, 331 B. C., is here graphically described. The great horn, Alexander, is suddenly broken in 323 B. C. The family of Alexander was entirely cut off by his ambitious generals, and in course of time the kingdom was divided among the four most powerful of them. From the largest of them to the smallest, the list would run as follows: King of the North, Syria; King of the South, Egypt; King of the East, Thrace; and King of the West, Macedon.

Thus Macedon, once the seat of the mightiest empire of Alexander, now, in 301 B. C., became the smallest of its divisions. It was into this smallest division that the Romans, the next prophetic people, entered into prophetic territory.

[Note.—By prophetic territory, we mean the land of a people which have already fulfilled prophecy.]

The Little Horn or The Horn “out of littleness” (vs. 9-12, 23-25), Rome, i. e., the whole Roman Power, beginning as pagan, and continuing as Papal.—Thus Rome entered upon prophetic territory by entering the smallest of the divisions of the once great empire of Alexander; and, as Rome’s greatness in foreign conquest dates from this humble beginning, it may well be called “A horn out of littleness.” This rising Roman power waxed exceeding great toward the South—Egypt, and toward the East—Pontus, the largest and most powerful province of Thrace, and toward the Pleasant Land—Palestine.

“And it waxed great even to the host of heaven,” against the people of God, first as Jews and afterward as Christians. “And it cast down some of the host” (people of God), “and of the stars” (Princes) “to the ground” (v. 12).

"Yea, he magnified himself, even to the prince of the host." Jesus Christ was put to death under Roman rule and by a Roman decree. "By him, was the Daily taken away." The word "sacrifice" is a supplied word. It is true that Rome did take away the daily sacrifice of the Jews at the taking of Jerusalem; but that event had little influence on that more important question, the development of Christianity. It is strongly suspected, although it can hardly be shown from history, that about the year 580 A. D., the Pope did take away the private right of using the Bible in the daily worship of the home. The daily reading of the Scriptures was taken away. It will be seen in a later chapter (see chapter VIII, "The Time of the End") that after twelve hundred ninety years the Bible was brought back into Rome itself. "And the place of his sanctuary was cast down." Rome, both Pagan and Papal, was the great persecutor of the true Church of God (v. 11).

"And a host was given him against the Daily by reason of transgression." Rome, both pagan and papal, as a great universal ruler, was the leader of the hosts of mankind against the people of God, both Jews and Christians. "And it [the little horn of Rome] cast down the truth to the ground, and it practiced and prospered" (v. 12). Knowing, as we do, the story of pagan and papal persecution and opposition to the truth, no further comment will be necessary.

"And in the latter times of their kingdom, when the transgressors are come to the full, a king of fierce countenance and understanding dark sentences shall stand up" (v. 23). This is evidently a reference to the Papacy. The Pope is the fierce king. "And his power shall be mighty, but not by his power." This is a good statement

of the union of church and state. The Popes exercised power as a gift of the state. "And he shall destroy wonderfully, and shall prosper and practice, and shall destroy the mighty and the holy people" (v. 24).

"And through his policy also, he shall cause craft to prosper in his hand." Politic, crafty, prosperous church! What better description of the Papacy could be given? "And he shall magnify himself in his heart, and by peace shall destroy many." The peace-pretending Popes constituted a greater power during the middle ages than did the warlike nations. "And he shall stand up also, against the Prince of princes." From the time that Herod attempted to take the life of the Christ-child in his cradle, to the present time, Rome has been an unchanging opponent to Christianity. "But he shall be broken without hands" (v. 25). Thus will the final destruction of the Papacy come, when God shall take hold of the nations to overthrow them.

CHAPTER VII

THE CLEANSING OF THE SANCTUARY

Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the Daily and the transgression of desolation, to give both the sanctuary and the host, to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.—Daniel 8: 13, 14.

We are now to study the date-line in the eighth chapter of Daniel. Few have seen that this great vision was from the Persian standpoint and that the most probable time was 385 B. C. Representing years B. C. with the minus sign, and starting with that most probable date of 385 B. C., we have the following: $2300 - 385 = 1915$. These are evidently prophetic days. 2300 prophetic days would equal 2300 literal years. A period of 2300 years, counting from B. C. 385, would bring us down to A. D. 1915.

“Then shall the sanctuary be cleansed.” But what is meant by “the sanctuary”? “Then verily the first covenant had also ordinances of Divine service, and a worldly sanctuary. For there was a tabernacle made; the first, wherein [or in the first apartment of which] was the candlestick, and the table, and the shew bread; which is called the sanctuary” (Heb. 9: 1, 2). It was the first room or first apartment of the tabernacle, where the or-

dinary priests did daily service, an exact type of the church, which Paul calls the "Sanctuary."

"For the law having a shadow of good things to come," is a most valuable object lesson. It is in the Jewish tabernacle that we see eternal principles worked out in visible form. Thus, in the two-roomed tabernacle, is shown the true relationship of the church on earth to the ministry of Christ as High Priest in heaven. In the first or holy place, the sanctuary, where the ordinary priests did their service, we see the type of the serving church. In the second or most holy, which the high priest entered once in the year, is shown the ministry of Christ.

Christ is our High Priest. He has entered once for all into the most holy place or heaven itself. He is, even now, doing the great work of atonement. When that work is done, He will come forth to bless His people that are waiting for Him.

The church on earth doing its daily duties is the first apartment. The holy place or sanctuary is separated from the heavens where Christ ministers by the blue veil of the sky. Here we have the present arrangement of the Divine economy most perfectly pictured.

The church in its daily duties is the sanctuary. There is the candlestick, for it is the duty of the church to give to the world the light of God's Word. There is the table whereon were loaves of bread, and vessels, supposed to have been filled with wine—the table of the ordinances, as we may say. There, also, was the golden altar of incense, although Paul considers it so sacred as to be in the most holy place. It is the altar of prayer.

It is the sanctuary or Church, then, which is to be cleansed; and we will all readily admit that some form of cleansing would be most advantageous. This work is

to be done at a certain time, and if we have rightly fixed the proper starting-point, that work is due in A. D. 1915. But there are other date-lines which seem to use this date as the approximate end of time. Yet here is a work to be done. Before we can further consider this date-line, or learn of the work in question, we must call attention to another fact, to which, according to our best knowledge, students of prophecy have heretofore given no attention.

A Possible Delay of Twenty-one Years.—In the third year of Cyrus, king of Persia, Daniel had that great vision of chapter ten. Strange to say, with this vision, students of prophecy have had very little to do. It has remained an almost unexplored field of investigation. It is a vision of a mighty angel, probably Gabriel, who stood as the great messenger to the prophets, especially to Daniel.

Daniel has been fasting and praying three full weeks or twenty-one days. The angel comes to inform him that his prayer was heard at the first, and will be answered; but there is to be delay because the Gentile rulers have withstood the vision. Man can delay, but he cannot annul God's plan.

"But the prince of the kingdom of Persia withstood me one and twenty days; and lo, Michael, one of the chief princes, came to help me, and I remained there with the kings of Persia" (Dan. 10: 13). "But now I will show thee that which is noted in the Scripture of truth, and there is none that holdeth with me in these things, save Michael your prince" (Dan. 10: 21). He then proceeds to give Daniel the mighty vision of chapters 11 and 12. Carefully, he follows the historic events down to

"the time of the end." That will be the time when Michael, the great prince, the archangel of God, shall stand up for God's people (Dan. 12: 1).

We know that toward the end of the Jewish age Gabriel did stand up, for we see him appearing to Zacharias and Mary. We also read that, at the end of Gentile times, Michael shall stand up for the people of God. Here are two angel princes holding one experience in common—their work is subject to delay; but that delay is not to exceed twenty-one years. Under our next caption, we shall see that the end of Jewish opportunity was undoubtedly delayed. We shall then be the better prepared to turn back to this matter, and learn of a possible delay under the sway of Michael.

The Vision of Seventy Weeks.—Israel had suffered an exile of seventy years. God was about to grant them opportunities which were to extend over a period of seventy weeks of years, i. e., of 490 full years of time.

In the ninth chapter, Daniel has learned from the writings of Jeremiah that the Babylonish captivity was to continue seventy years. He is about to learn of seventy weeks of years of opportunity to be given to the Jews as the representative people of God. Seventy weeks of years would be 490 years. As Daniel is praying and fasting and confessing the sins of Israel, the angel—we suppose it to be Gabriel—appears with the message of the seventy weeks.

"Seventy weeks are determined upon thy people and upon the holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. Know therefore and understand, that from the

going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks" (Dan. 9: 24, 25).

The greatest difficulty with this line is to establish the proper starting point. Ezra the scribe came up to Jerusalem about 458 B. C.; but any date line should begin with the first month of the following year, as this was the method employed in reckoning the reigns of kings. This would begin the time with 457 B. C.

Sixty-nine weeks of years would be 483 years. 483 minus 457 equals 26. It was in A. D. 26 that Jesus the Messiah presented Himself for baptism and His mission properly began. This would make the full period determined upon the Jewish people to extend to A. D. 33. But Gabriel's dispensation was to be delayed for a time not to exceed twenty-one years. This would carry the delayed time to A. D. 54. It was about this time that we find Paul preaching at Antioch, and making the bold statement of Acts 13: 46: "Then Paul and Barnabas waxed bold, and said, it was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles."

Now we know (Dan. 12: 1) that Michael is to stand up for the people of God at the time of the end; and we have just learned that Michael shares with Gabriel the knowledge of a delay in time. That delay, under Gabriel, gave a larger opportunity to the Jews from the preaching of the apostles. That delay, under Michael, will be for the cleansing of the sanctuary; for that is the event which will then be due.

We see, then, two periods of delay—a Gabriel period, and a Michael period. These are also periods of cleans-

ing, for the Gabriel delay gave the Jewish church an opportunity to clean up, under the apostles. And the Michael period is called the "Cleansing of the Sanctuary." Jesus twice cleansed the temple, once at the beginning of His ministry, Passover, A. D. 27, as recorded in the second of John. Again He cleansed the temple, when, in royal majesty, He entered the temple on that great Palm Sunday or, more properly, Kingdom Day. These two scenes of cleansing would thus seem to be most beautiful and typical. The first represents the work of Christ and His apostles in cleansing up the Jewish nation. The final and royal scene represents that cleansing of the professed Christian church, at a time yet future.

In the cleansing of the sanctuary or church, three things are worthy of note. The church must be freed from error. The church must be cleansed from sin. The church must be brought into a proper social state, to be ready for translation.

Man was, first, in error; then, in sin. Yes, indeed, it does make a difference what we believe. There is all the difference in the world between truth and error. Gospel truth is the royal highway to moral righteousness. Whatever will remove error will raise the standard of godly living.

And sin must go. There must be a higher standard than having one's name on a church-book. Temperance and righteousness must yet shine forth.

And there must be a right state of society. Jesus Himself came from the ranks of the poor, and He established a church for all classes of society. Jesus' greatest boast was, "And the poor have the gospel preached to them." All were to be received into the church on equal terms. The interest of each was to be sacred to all. Each was

to share in the burdens of the work as God had prospered him.

But, with the Roman apostasy, came a great change. Society had become feudal, with one rank of society above another. So the church became feudal, with the common people at the bottom ruled over by the priesthood, and they, in turn, by the various ranks of the Hierarchy. With the birth of modern history, society became capitalistic, and the church followed its example. Protestantism, for the most part, is under the sway of money. The church is broken, not only by denominations but also by the classes and ranks of society, and there is no solidarity.

These are the present needs of the church; and it is along these lines that we are to expect cleansing. The time is ripe; the need is urgent; and the date-line seems to point our way.

But what are the forces to be used in this cleansing? We have already seen, and we shall see further that the nations are about to fall. Already the East is ablaze with the signs of the morning. With the fall of nations, will go the systems of religion and government, the stumbling-blocks of centuries. These very fulfillments will have a tendency to set the people to thinking, and that too under circumstances leading them to think correctly. The fall of Rome will have much to do with the purifying of Protestantism. The downfall of the False Prophet will bring light and deliverance to darkened continents.

And there is to be a special watchman. In succeeding chapters, we shall learn of his work. He is the prophet-watchman or student of prophecy. The fulfillment of

prophecies will make his work very simple when he shall deliver God's final word to men.

By the standing up of Michael, we may also understand that there will be angelic guidance in the fulfillment of events. And it may be that the watchman will have such angelic guidance as to make his work beyond the possibility of mistake.

Are such glories soon to be revealed? We shall see.

CHAPTER VIII

THE TIME OF THE END

But thou, O Daniel, shut up the words, and seal the book, even to the time of the end; many shall run to and fro, and knowledge shall be increased.—Daniel 12: 4.

Here are three important facts concerning what Daniel calls "The time of the end." "Many shall run to and fro," "knowledge shall be increased," and at such a time the words of the book of Daniel will find explanation. Has there been such a time? We answer emphatically, "Yes."

It will take neither powerful argument nor vivid imagination to establish the fact that both rapidity of travel and increase of general information have been the peculiar features of the last hundred years. It is a thing so well-known that we shall not take space to prove it. Now, for the first time in the world, education and travel are possible to the poorest. It is enough.

But that third fact must hold our attention for the passing moment. Along with the beginning of steam travel and the general diffusion of knowledge, came the pioneers of prophecy and the opening of the book of Daniel. The words were open, the book was unsealed—those very words and that very book which Daniel was told to shut up and to seal. God's opening time had come. It was the time of the end.

Thus, in a general way, we are coming to understand

the phrase, "Time of the End." We know, well enough, that we are in that time, for the increase of knowledge and the ease and swiftness of travel are with us, and the pioneer preaching of Daniel is in the past—yes, sad to say, too much in the past. In a general way, we know that the characteristics here described have all fallen inside the last century and a half. We will now attempt to get at this period of time more definitely.

Daniel's Great Vision.—Daniel's last vision was his greatest; and we are about to study it to some extent. Space will not permit us to enter into all the details of this great prophetic line; for we are like the limited train, which can stop only at the most important stations. The vision is to be found in the last three chapters of Daniel's prophecy (chapters 10-12). The vision may be divided into three parts, as follows: 1. Daniel is strengthened by the angel, and made ready for the great vision (chapter 10). 2. The angel gives a great speech on the outlines of universal history (chapters 11: 1 to 12: 4). 3. Daniel's experience on the question of time.

The great line in chapters 11: 1 to 12: 4 begins with the Persian kings and goes on to the time of the end, and thence to the very end itself. It is the angel's speech on universal history. It will be possible for us to make only a few important stations along the way.

Daniel receives the vision in the third year of Cyrus the Great, king of Persia, about 532 B. C. "Behold, there shall stand up yet three kings in Persia" (v. 2), Cambyzes, Pseudo-Smerdis, and Darius I. "And the fourth [Xerxes] shall be far richer than they all" (v. 2). "And by his strength through his riches he shall stir up all against the realm of Grecia" (v. 2). Xerxes led an innu-

merable army into Greece, but was finally defeated in the naval battle of Salamis, 480 B. C.

Verses 3 and 4 have to do with the Macedonian kingdom of Alexander the Great, and its divisions. The "King of the South" and King of the North, in the following verses, are the largest two of these divisions, Egypt and Syria.

Now, let us pass on to verse 19 and a consideration of the pagan Roman Empire: "Then he shall turn his face toward the fort of his own land; but he shall stumble and fall, and not be found." Here is Julius Cæsar returning from his conquests, only to fall at the hand of a conspiracy.

Julius Cæsar was followed by his adopted son, Octavius, who took the name and title of Augustus Cæsar. During his reign, Jesus Christ was born in Bethlehem of Judea. Concerning Augustus, the angel makes this prophecy in verse 20: "Then shall stand up in his estate a raiser of taxes in the glory of the kingdom; but within few days he shall be destroyed, neither in anger nor in battle." The New Testament gives this historic record of him: "And it came to pass in those days, that there went out a decree from Cæsar Augustus, that all the world should be taxed. And this taxing was first made when Cyrenius was Governor of Syria" (Luke 2: 1, 2).

It was during the reign of the next Roman Emperor that Jesus went forth to His ministry, and under that tyrant He suffered on the cross. We have the following historic record in Luke 3: 1, 2: "Now in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being Governor of Judea, and Herod being Tetrarch of Galilee, and his brother Philip Tetrarch of Iturea and of the region of Trachonitis, and Lysanias the Tetrarch of Abi-

lene, Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness." The story of the wicked Tiberius is briefly told in Dan. 11: 21: "And in his estate shall stand up a vile person, to whom they shall not give the honor of the kingdom: but he shall come in peaceably, and obtain the kingdom by flatteries. And with the arms of a flood shall they be overflowed from before him, and shall be broken; yea, also the prince of the covenant." This last phrase doubtless refers to Jesus, the true Prince of the covenant, being put to death in the reign of Tiberius.

In verse 31, the angel enters upon a prophecy of Papal Rome, and it will be quite profitable to notice this more fully. "And arms shall stand on his part." Under the Papacy, we see the union of church and state, the decrees of the church supported by the military power. "And they shall pollute the sanctuary of strength, and shall take away the Daily, and they shall place the abomination that maketh desolate." The taking away of the daily reading of the Scriptures in the family worship of the home in about 580 A. D. is, here, doubtless meant. Rome Papal was and is a desolating power, which carried Europe into the gloom of the middle ages, and filled the professed church with abominations.

"And such as do wickedly against the covenant shall he corrupt through flatteries; but the people that do know their God shall be strong and do exploits." Thus did the Popes flatter the world, while the true people of God were driven into martyrdom and had forced upon them heroic exploits.

Verses 33, 34.—"And they that understand among the people shall instruct many: yet they shall fall by the

sword, and by flame, by captivity, and by spoil, many days." Here is the long night of Papal persecution.

"Now when they shall fall, they shall be holpen with a little help; but many shall cleave to them with flatteries." This is a most graphic picture of the struggle of the faithful during the dark ages.

Let us now pass to verse 36: "And the king [Pope] shall do according to his will, and he shall exalt himself, and magnify himself above every god, and shall speak marvelous things against the God of gods, and shall prosper until the indignation be accomplished; for that that is determined shall be done." This picture of the self-seeking and self-exalted Papacy can be recognized at a glance.

Verse 37.—"Neither shall he regard the God of his fathers," for the Roman Papacy is the expression of an apostate faith. "Nor the desire of women." The unmarried priesthood here comes in for angelic disapproval. "Nor regard any god." The Popes made themselves as God on earth. "For he shall magnify himself above all." Above the church, above the state, the Pope made himself supreme.

Verse 38.—"But in his estate shall he honor the God of forces." In the Papal estate, might makes right. "And a god whom his fathers knew not shall he honor with gold, and silver, and with precious stones, and pleasant things." Rome, though nominally Christian, makes a god of a wafer, and bows down to idols of wood and of stone.

Verse 39.—"Thus shall he do in the most strongholds with a strange god, whom he shall acknowledge and increase with glory; and he shall cause them to rule over many, and shall divide the land for gain." Here is a per-

fect picture of the Popes at the height of Papal power, disposing of thrones and deposing kings according to their own pleasure.

Verse 40.—With this verse, we come to “the time of the end,” and we shall need to be most careful in the consideration of events. “And at the time of the end shall the king of the South push at him; and the king of the North shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships.”

We will remember that Egypt was the King of the South, and the Greek kingdom of Syria was the King of the North. But the Greek kingdom of Syria will be found to have vanished from the map. In its place has come the Turkish Empire. The King of the North will thus be found to be Turkey.

We shall also learn in succeeding chapters that the great Napoleon was the seventh special supporter of the Papacy: and, even before he had agreed to Papal support, he would be prophetically considered as the Papal representative.

Napoleon established himself in Egypt in 1798. At the battle of the Pyramids. Egypt. the King of the South pushed at him. But when he proceeded against Turkey, the King of the North. in his subjugation of the East. he was resisted. checked, and driven back. But right here the person of the verse changes. Egypt is no more called King of the South, but Egypt. The “He,” after this, is Turkey, and thus we shall consider it.

We are to understand, then, that the “He,” from this point and onward, is the King of the North of later times, the Turk. It is the Turk that we shall see in the remaining quotation from verse 40. “And he shall enter into the countries, and shall overflow and pass over.”

Wherever the Turk has gone, he has always been like a flood of destroying waters covering the land. Moham-
medanism is not a beast nor a head nor a horn. but only,
as we shall find it, as locusts and smoke. Well has E. P.
Woodward written of them, "a mob-like crew of reli-
gious interlopers."

Verse 41.—"He shall enter also into that glorious land,
and many countries shall be overthrown: But these shall
escape out of his hand, even Edom and Moab and the
chief of the children of Ammon." Under the heel of the
Turk has been the Holy Land for centuries; while the
history of the Greek and the Slav has been a story of
overthrow. But certain Arab tribes, as here catalogued,
though Mohammedan, have never been fully under Turk-
ish rule.

Verse 42.—"He shall stretch forth his hand also upon
the countries, and the land of Egypt shall not escape."
Until England intervened in Egypt's behalf, it was a
Turkish dependency.

Verse 43.—"But he shall have power over the treasures
of gold and of silver, and over all the precious things of
Egypt: And the Libyans and the Ethiopians shall be at
his steps." Our earliest remembrance of the map of
Turkey was that it extended far down into Africa. All
that has gone now, but the early maps of Turkey could
not be better described than they are here.

Verse 44.—"But tidings out of the East and out of the
North shall trouble him; therefore he shall go forth with
great fury to destroy, and utterly to make away many."
Russia desires Constantinople. Twice in the nineteenth
century, in 1854 and in 1876, did Russia try to get it. Of
all this, the Turk is not unmindful. Russia's power in
Asia to the north and to the east of Turkey has made

the Turk furious and the slaughter of Christians in Turkey is the result.

Verse 45.—The events of this verse are not yet. But the causes which may bring them about are very many in these Balkan-War days. "And he shall plant the tabernacle of his palace between the seas in the Glorious Holy Mountain, yet he shall come to his end, and none shall help him." The Turk must leave Europe—his doom is as good as sealed. When that time comes, the Holy Land is his natural place of retreat. Between the Mediterranean and the Dead Seas, in the mountains of Israel, the Turk, when dislodged from Europe, will set up his tabernacle palace or temporary government; but his end will come and there will be none to help. For the last hundred years the Turk has been held on the throne of Constantinople by the "Powers" of Europe to keep the peace of the world. Great wars have been fought to keep the peace. But Turkey's help is failing. When the Turk went to war with Italy, he cried to Europe, but in vain. He cried to his Mohammedan brethren, but again in vain. He cried to humanity, but to the inhuman Turk there was no response. Helpless he stood while his last possession in Africa was stripped from him; and helpless he stands, a prey to the Balkan allies. "The Sick Man of Europe" is, indeed, the "Carcass" around which the eagles of the nations are gathered together.

But once he is out of Constantinople, once he is driven to Asia, what nation will care for him then? Where will be the grandeur of the "Sublime Porte" when the sublimity is gone, and the Porte no longer his? All the world is fearful, for well do the heads of the nations know that Turkey's fall means universal war. The general struggle

which the nations have so long dreaded is most surely coming, and is even now at hand.

Good-bye, Turkey; what next? "A mob-like crew of religious interlopers" is fast passing. A world is shuddering at the sunrise of an awful tomorrow. "And now, what wait we for?" It is for the standing-up of Michael and the cleansing of the sanctuary.

The Standing-up of Michael (Dan. 12: 1).—"At that time shall Michael stand up, the great prince which standeth for the children of thy people." Michael is the archangel of God (Jude 1: 9). To him it is given to cleanse the sanctuary, the church of God. As Gabriel finished the old dispensation, so is it given to Michael to complete the New. As Gabriel was delayed twenty-one years, from A. D. 33 to A. D. 54, so the work of Michael, which begins at the end of the 2300 days in about 1915, may take time not to exceed twenty-one years. But it is not to be thought that the church must wait in sorrow till 1936. Michael stands for the people of God. He must stand up promptly at the close of the days. In that, he cannot be delayed. Then must the deliverance of the true church and people of God begin. But let us continue the quotation of the verse. "And there shall be a time of trouble such as never was since there was a nation even to that same time." It is a time of trouble upon the nations. But the verse continues: "and at that time, thy people shall be delivered, every one that shall be found written in the book."

"Is my name written there,
On the page white and fair;
In the book of Thy kingdom,
Is my name written there?"

This should be a burning question with every true child of God. Friend, the time of the cleansing of the sanctuary is at hand. Let us be ready.

Dan. 12: 2.—This verse reveals the great and general resurrection. "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." By some, this is translated, "the many that sleep," etc., or, as Christ puts it, "all they that are in their graves." [shall come forth] (John 5: 28).

Dan. 12: 3.—This verse is a glorious promise to those who have obeyed God. "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." To those who know the prophecies and the times, what a hope!

We have already spoken of Dan. 12: 4. It was the general quotation at the head of this chapter, and it brings out the ease of travel and the increase of knowledge which has characterized the last century and a half; and it shows that, at the same time, the book of Daniel was to be opened and understood as it had never been before. Well do we who are waiting for His coming know how thoroughly this verse has been fulfilled.

Daniel seeks to know the time (Dan. 12: 5-13).—The prophet now enters upon a beautiful vision concerning the time. The Asiatic river, before which Daniel is standing, has, for the moment, become the river of time. One man, or angel, is on each side of the river. On Daniel's side is Gabriel, for he was under the Gabriel ministry. Of Gabriel's time, the period of seventy weeks plus the three weeks of delay, Daniel had already learned.

Beyond the river stood Michael, in the time and dispensation yet to come. But there was One, even Jehovah, on the surface of the waters who knew the times of Michael beyond the river.

In taking oath to the times, Jehovah, on the surface of the waters, raises both hands; for he is confirming both times, the time of Gabriel and the time of Michael. We shall see in our study of the tenth of Revelation that He raises but the right hand, for the left-handed Jewish dispensation is over.

One of the men (possibly Gabriel, on Daniel's side of the stream) asks the first question of the time: "How long shall it be to the end of these wonders?" The answer contains both a known and an unknown quantity. "It shall be for a time, times, and a half, and when he shall accomplish to scatter the power of the holy people." The "time, times, and a half" may be regarded as a known quantity. It represents that period of twelve hundred and sixty years, from the protectorate of Justinian over the Bishop or Pope of Rome, 532 A.D., to the French Revolution, 1792. But there is also an unknown quantity: "when he shall have accomplished to scatter the power of the holy people." We know that since the break-up of the Papal solidarity the people of God have been scattered into sects and bands and companies, which it will take angelic oversight to bring together.

Daniel now becomes anxious. He cries out: "O my Lord, what shall be the end of these things?" The Prophet is then encouraged. He is told that "The words are closed up and sealed till the time of the end." The saints of God shall be tried, and the "wise shall understand" (or seek to know and study the times). "But the wicked shall do wickedly, and none of the wicked shall

understand." He is then given the great date-line of verses eleven and twelve.

Verse 11.—"And from the time that the Daily shall be taken away, and the abomination that maketh desolate set up" (Young says, "To the giving out of the abomination," etc.), "there shall be a thousand, two hundred and ninety days." If we cannot prove the taking away of the daily reading of the Scriptures in A. D. 580, we do know that the Papacy gave out as a temporal power in 1870. 580 plus 1290 equals 1870. And it happened. This time period was fulfilled in 1870.

Verse 12.—"Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days." 1335 minus 1290 equals 45. In 1870 we entered into the waiting time, which is to continue forty-five years. 1870 plus 45 equals 1915. This will bring us to the standing-up of Michael, to the cleansing of the sanctuary, to the time when the angels shall gather the people of God. Glorious hope! And is it so near? We shall see.

Review Questions on the Book of Daniel.

1. What do we know of Daniel—his education—his friends—his political life—becoming a prophet—the work of his old age?
2. Why does the book of Daniel have more chapters in the Catholic than in the Protestant Bible?
3. In how many ways can you divide the book of Daniel? State your divisions.
4. Why does not God reveal Himself to unbelievers?
5. Name the parts, and give the meaning of the great image—of the beasts of chapter 7—of the beasts and little horn of chapter 8.

6. How many time periods in this book, and what are their limits?

7. What steps were taken by Nebuchadnezzar in opposition to the vision of chapter two?

8. What is the difference between the little horn of chapter 7 and the horn "out of littleness" of chapter 8?

9. What is the sanctuary? What is meant by the cleansing of the sanctuary, and when may that cleansing be expected?

10. What chapters contain Daniel's great and last vision? What are the signs of "the time of the end"?



CHAPTER IX

THE OLIVET SERMON

Tell us, when shall these things be? And what shall be the sign of Thy coming, and of the end of the world [age]?—Matthew 24: 3.

This is the question which called forth the prophetic sermon of Jesus. In considering this sermon, we shall not be able to make long quotations, but, we trust, our readers will ever have before them the Scriptural text. There are eight things to be considered, first, the circumstances which called out the sermon, including the comparison of the records, and then, the seven divisions of the sermon itself.

Circumstances.—It was the last week of our Lord's ministry, probably on Tuesday of that week. Sunday morning He had entered the famous Jewish temple on the acclaim of the common people. But the Jewish leaders had turned Him down, and complained about His methods of work. All day Monday He had met and answered their questions, and had put them to silence.

Early Tuesday morning He had come to the temple only to find an opposition, silent but determined. Turning upon them in the presence of the common people, He hurled against them that great sermon of denunciation found in Matt. 23. Then He prepared to leave the once

sacred spot. Full well did He know that He could be of no more service to them, but that with His life He must pay the penalty.

Passing out from the temple, He is determined, but not vindictive; justly indignant, but not angry. He does not fail to notice virtue even here. He sees a poor widow dropping her all into the treasury, and He is quick to draw the lesson. For the poor but faithful one, there is praise, peace, and pardon; to the rich rejecter, there is denunciation, damnation, and death.

The first three evangelists each give an account of this sermon. A sketch of it is to be found in Matt. 24 and 25, in Mark 13, and in Luke 21. Matthew's account is the most complete, and it is his record we shall follow, for the most part.

It has been thought by some that the sermon, as recorded by Luke, was delivered in the temple, and the closing words of Luke's account are brought forward in support of this contention. "And in the daytime He was teaching in the temple; and at night He went out and abode in the mount that is called the Mount of Olives. And all the people came early in the morning to Him in the temple, for to hear Him" (Luke 21: 37, 38). But this seems to be a general statement of the custom of Jesus during that awful Passion Week. If we are to be held strictly to this record, it would exclude outside preaching on His part during that week. But Matthew plainly records that, as He sat on the Mount of Olives, His disciples came to Him privately and put the question quoted above. If the sermon by Luke were given in the temple, it is to be supposed that it was given just before His departure, and that the other two accounts are of a sermon delivered on Olivet, right after leaving the city,

for the purpose of making the Luke sermon plain. They are better treated as one sermon.

First Division of the Sermon.—Dispensational Conditions (Matt. 24: 4-14; Mark 13: 5-13; Luke 21: 8-19). Jesus here speaks of conditions which were to be general throughout the dispensation. He considers such topics as, the danger of being deceived. Deception brought sin into the world, and deception is ever a danger. Wars and rumors of wars are to continue to the end of human time. Nation shall rise against nation, and kingdom against kingdom; "but the end is not yet." Man will not stop wars. They will exist till man-made history is no more. Earthquakes, famines, and pestilences are to go on until the end. Persecution of the people of God will be world-wide and dispensation-long. They may not be killed everywhere, but they will everywhere be hated for Jesus' sake.

Jesus goes on to show that iniquity will produce opposition to the truth and hatred toward God's people. But the reward is to the overcomer—"He that endures unto the end, the same shall be saved." His word concerning premeditation and non-preparation must come in for passing notice. He does not teach that I am not to plan my work, nor prepare a sermon. It is in case of persecution that I am to be so peculiarly spirit-helped. God will always help us; but His special care is promised in case of persecution.

"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." We are most surely aware that the gospel of salvation has been preached in about every nation; but that the gospel of the kingdom has been thus

preached, we greatly doubt. We wish we could see it otherwise. We greatly fear that, with the standing-up of Michael, the nations will learn in sorrow what they would not receive in peace.

Second Division.—The Fall of Jerusalem (Matt. 24: 15-22; Mark 13: 14-20; Luke 21: 20-24). We must all remember that this sermon served a double purpose. It was to answer a double question: When should Christ's words be fulfilled on the city of Jerusalem, and when should come the end of the age? The correctness of fulfillment in the one case should strengthen our confidence in the correctness of the other. The early church believed this sermon, and took it literally. There was not a Christian lost in the siege of Jerusalem, because they believed that Jesus meant just what He said. Those who would spiritualize our Lord's second advent should have a care right here. They would have lost their heads if they had tried the same methods in the bloody days of Titus. Rome, both Pagan and Papal, is the "abomination of desolation." What the one was to the Jewish world the other is to Christendom. Pagan Rome took away the daily sacrifice, and Papal Rome took away the daily reading of the Scriptures.

Jesus' prophecy of the destruction of Jerusalem, and Daniel's time of trouble (Dan. 12: 1), are both put in the superlative degree—"such as never was," etc. This is not so conflicting as it would, at first, seem. True, they are not the same event, but they bear the same relation to mankind. The fall of Jerusalem was the end of the Jewish world. The standing-up of Michael is the end of the Gentile nations. Both events are of superlative importance.

It is Matthew alone, writing from a Jewish standpoint, who mentions the "Sabbath." The church was to pray that its flight should not be at that time. Though Christians, they were still Jews, and from Jews such a prayer would be consistent. Such a prayer was never enjoined upon Gentiles.

Third Division.—Middle-age Conditions (Matt. 24: 23-28; Mark 13: 21-23). On this division, Luke is silent.

Deception has always been a danger, but in the middle ages it was especially so. They might say, "He is in the desert." Thus, millions looked to Mohammed, the deceiver of the desert, as a prophet. They might say, "He is in the secret chamber." In the sacristy of the Roman church, the pancake-wafer-god is presented to the people as the Christ. The second advent, when it takes place, will be like the lightning of the heaven. Already, we have spoken of the Turkish Empire as the carcass around which the eagles of the nations are to be gathered together. The best sign of the nearness of Christ is not to be found in hallowed places, but in decaying nations, as at the present.

Fourth Division.—Signs of the Advent (Matt. 24: 29; Mark 13: 24, 25; Luke 21: 25-26). These phenomena were given for signs. They were immediately to follow tribulation days. Dark days in the future there may be, but this dark day is in the past. It stood at the end of tribulation days. A later dark day would not answer this description.

It has been said that the dark day of May 19, 1780, was caused by forest fires. Well, what of it? Whose forest was burned? Jesus did not say that the darkness was

natural or unnatural; he merely put it for a sign. It has been said that this dark day was not universal. Again, what of that? Did Jesus say it would be? But here is this significant fact; there were more witnesses to the dark day of 1780 than there were to the resurrection of Christ.

We shall therefore be so old-fashioned as to put the dark day at May 19, 1780, and the falling of the stars at Nov. 13, 1833. In the tornadoes of the last century, the powers of the heavens have been shaken, while, even now, men's hearts are failing them for fear. We do not hesitate to teach and proclaim that we are, at this present, far into the great sign period. In the one month of May, 1902, the whole chart of the Caribbean Sea was changed by earthquake and volcano—"the sea and the waves roaring."

Fifth Division.—The Second Advent (Matt. 24: 30, 31; Mark 13: 26, 27; Luke 21: 27, 28.) We cannot say with assurance what is meant by "The sign of the Son of man." If it is to be looked for in the heavens, the standing-up of Michael will doubtless fulfill it. We may suggest, also, that the fall of Constantinople will be a very strong sign of His nearness. The sending of His angels to gather His elect looks very much like the standing-up of Michael.

Sixth Division.—Parables and Illustrations of the Advent (Matt. 24: 32 to 25: 30; Mark 13: 28-37; Luke 21: 29-36.) Jesus, ever ready with parable and illustration, is here at His best. From nature, He draws the picture of the fig tree. From history, He calls to mind the days of Noah. That was a beautiful story, recorded by Mark,

of the good man commanding his porter to watch. Who is the porter but he who is watching? It is another view of the watchman-prophet and his wonderful place in the church.

Jesus raises a most important question in Matt. 24: 45: "Who then is a faithful and wise servant?" The faithful servant is pictured as giving meat in due season; that is, he is a teacher of dispensational truth, and is doctrinally correct. Such an one has God appointed to be ruler of his house, or church. The faithful servant is opposed by the "wicked servant," who denies the nearness of the advent, opposes with violence his fellow servant, and is more fond of church dinners than church doctrines.

The story of the wise servant is illustrated in the parable of the ten virgins. There is a character in this beautiful story which we, with our Western minds, do not see at first glance; but Orientals saw him quite clearly. It was the friend of the bride's family, who went around and notified the guests and virgins of the intended wedding. Then he came to the bride's home and watched for the bridegroom's approach. The others came and waited, they might even sleep; but the friend of the family was ever watching.

There are many who will tell us that they believe in the coming of Christ, and so they may; but they are most certainly asleep over the matter. They are not watching the signs of the times. They are content with systems of prophetic interpretation a century old. They look for a conquering church rather than a coming Christ; and they are asleep.

But the watchman-prophet is not asleep. He is most thoroughly awake. A falling Adrianople, a threatened Constantinople, a Vatican-confined Papacy, and a hun-

dred other things that are constantly before him. The watchman-prophet is most surely the friend of the family.

There was a time when this friend called the members of all churches to come out and meet the Bridegroom. The Miller movement was not to bring into existence a new church, but to awake the old ones. Adventism was not the child of purpose, but of necessity. Adventism, if you please, is that watchman-prophet, that friend of the family.

The wise virgins have provided themselves with oil—the oil of the spirit. It is not the spirit that tips tables, nor the spirit that rolls on the floor, nor the spirit that peeps and mutters in the jargon of an unknown tongue; but it is the spirit that strives to know the signs of the times. And there is to be a midnight cry. We have not heard it yet. Nor shall we hear it till the friend of the family has signs so unmistakable that the cry is forced from him. And what will bring that cry? Such definite things as the fall of Rome, or of Constantinople, and the watchman-prophet shall speak again. But how the signs are thickening! How the darkness of sin and corruption is settling all around us! It is the darkness of the midnight. Listen! You shall soon hear his voice.

And there is to be a lamp-trimming time. It is not yet. It cannot be till we have heard the midnight cry. And may we venture that such a lamp-trimming time will come very near to cleansing the sanctuary?

And there will be virgins come too late. Servants they were, but unwise. They had their names on the books of the church, but not in the Lamb's Book of Life. The lamp-trimming time will be but for the passing moment. Soon will it be over and then—"Too late—the door is shut."

The story of the talents is given to show that it is not how much we do, but that we do at all. It is not how great has been our work, but that we have worked, that brings the "Well done." In all these parables, the idea of a coming Judge, a coming Bridegroom, a coming Lord, is ever kept before us.

Seventh Division.—The Coming Judgment. (Matt. 25: 31-46). As real as was the fall of Jerusalem and the signs of the advent, just so real will be the second coming of Christ and the judgment. All the way down this line of prophecy, the events have been real; and by what right does anyone of us dare to figure away the remainder of the line?

In the Divine economy there are but two classes, the righteous and the wicked, the "Sheep" and the "Goats." We are neither "Sheep" nor "Goats" till the judgment. Here, we are but candidates for life or death. And our relationship toward Christ, our lot in the judgment, our reward or punishment, will depend on our treatment of His messengers and workers. We cannot starve God's messengers, nor drive them from their homes, and expect life. It is suicidal unto the second death to let the work of the gospel languish.

The term "everlasting punishment" in verse 46 is, literally, "everlasting cutting-off." It is life or death.

Questions for Review.

1. What were the circumstances that called out this sermon?
2. How many accounts are there, and where are they to be found?

3. Where was Luke's version delivered? Give your reasons.
4. How many divisions to this sermon? Name them.
5. What were the dispensational conditions?
6. What is the value of the fall of Jerusalem to the student of prophecy?
7. Where do you locate the dark day? Give your reasons.
8. How many parables does Jesus name in this sermon? Name them.
9. Where do you locate the Midnight Cry? Give reason.
10. What is meant in Matt. 25: 46 by "everlasting punishment"?

Note.—The next questions for review will be found at the close of chapter 16.

CHAPTER X

THE REVELATION PROPHECIES

Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things that are written therein: for the time is at hand.—Revelation 1: 3.

If any of the books of the Bible had been called the book of Jesus,—if any work of literature had been ascribed to that most sacred name, it would have been the book of Revelation. Jesus the King was the true author and dictator, while the beloved John was but clerk of the court. This is the work of Jesus, the resurrected, the high-priestly, the royal, the once-suffering but now exalted Son of God. His work was now no experiment. He had lived a life of sinless purity. He had suffered, and conquered death in the glories of the resurrection. His work was now fully assured, and He speaks from the heights of authority.

And behind this Royal Revelator was God, the Almighty Father. Jehovah was the true source of this book, for He was the creator of its possibilities, and the designer of its decrees. The book of Revelation is but the carrying out of the Divine plan.

For John, the so-called Revelator, was, after all, but a mere copyist, a reporter of the things which he saw and heard. In the four other books which John has written, the style is proverbial; but there is nothing of the proverb here. In this book, the symbol has taken the prov-

erb's place. The style is the style of another; and that other one is Christ.

Coming, as it does, from such high authority, who are we to reject the book of Revelation, or even to hide it under the bushel of mystery? A thing revealed is not a thing concealed. If this is a "revelation," let us treat it so. And coming, as it does, from such high authority, let us give it all due respect and acceptance.

Although John was a mere copyist, he is still of interest to us. That such an one was chosen to make the record, is all the better for the record. He was such an one as would win respect for the record both from the church and from the world. Even his enemies respected him, and persecuted him because they saw in his very greatness a danger to decaying Paganism.

John was born in Galilee, at Capernaum. He was the son of Zebedee, a fisherman, a business man of the lower-middle class. John had the home training of the common Jewish boy. All his life he had heard the Old Testament read in the synagogue every Sabbath day. As a boy, he had access to the day school of the rabbi. He, with his older brother James, was early associated with his father in the business of fishing. It is most probable that he was an early convert to the preaching of the Baptist, and thus he early shows an interest in religion.

John was early among the disciples. Called from his business as a fisherman in the late autumn of A. D. 27, he was ordained to the apostleship in the spring of 28, on the occasion of the famous "sermon on the mount." He was nearly three years in attendance on the Master. Some have thought of the apostles as "unlearned and ignorant men," and so they were called more than once; but the charge is really untrue. To be sure, they had

not been to Jerusalem nor Alexandria, to the schools of the philosophers, but they had walked with Jesus, the greatest teacher of them all. Gladly might we lay down degree and diploma for such golden opportunity.

John was a man of strong character. He and his brother James were called by the Master "the Sons of thunder." In his style, he was bold and fearless. With him, a lie was a lie, and sin was sin; and he had no soft words for courtesy's sake. Yet he was a man of the deepest affection, loving and loved. Leaning upon Jesus' breast, he was known as "that disciple whom Jesus loved."

John had influence, even among those without. He was the only one of the apostles who could obtain admission to the High-priest's palace on that awful night of our Lord's trial, for Peter went in merely as his companion. It was to the beloved John, and not to a natural brother, that Jesus, at His cross, gave the care of His mother. And thus, beloved of God and respected by men, John was high in apostolic councils when the infant church made its first public appearance on that great day of Pentecost.

With the Christian church, John came early and stayed late. He was the last to surrender the apostolic office by death. Although he died a natural death, he was ever counted as a martyr on account of the persecutions which he endured. At the time when the book of Revelation was given, John was on the lonely island of Patmos in the Mediterranean, doubtless an exile for conscience's sake, thus turning his misfortune into most profitable service for the Master.

Time of the Book.—It is the general belief that the book of Revelation was the latest written of all the books

of the New Testament. We should not complain if this could be established as a fact; but from our present viewpoint, we are compelled to think otherwise. The date usually assigned is about 96 A. D., but there are some higher critics who place the time as early as A. D. 45. We find ourselves forced, on this point, to agree with them. The persecution under Nero is usually counted among the Pagan persecutions. It was, indeed, the first one. But the book bears evidence of having been written before the outbreak of any of the ten persecutions, for it looks at those persecutions prophetically. For this very reason, we are obliged to place the book early, about A. D. 45.

Form of the Book.—The Revelation contains twenty-two chapters. Of course, these divisions are quite arbitrary. Some of the divisions have not been very well made. Chapter 8: 1 should have been at the end of chapter seven. Chapter 11: 19 is in doubt. There are some—and we are among them—who would place it at the beginning of chapter twelve. There should have been, also, a chapter division at the end of Rev. 22: 6, and the creation of a short 23rd chapter. This would have separated New-earth conditions from the closing words of the book, which, being unseparated, have given rise to confusion and not a little false speculation.

The book properly contains four grand divisions, which may be entitled and specified as follows: "The True Church and Its Triumph," Rev. 11: 18; 2. "The False Church and Its Doom," Rev. 11: 19 to 20: 15; 3. "The New Earth," Rev. 21 to 22: 6; 4. "Closing Words," Rev. 22: 7-21. Really, five grand divisions might well be made, counting chapter one as an introduction.

The first revelation revealed to the average reader of this book is the fact that much of the text is given in lines or chains of prophecy. Thus, "the seven churches," "the seven seals," "the seven trumpets," "the seven last plagues," etc. This will help us in a further subdivision of this book. The following is a comprehensive plan of the Revelation:

First Division.—The True Church and Its Triumph. 1. Introduction, chapter 1. 2. The Seven Churches, chapters 2, 3. 3. The Open Door, chapters 4, 5. 4. The Seven Seals, chapters 6 to 8: 1. This line introduces a side-line in chapter 7, "The seal of the living God." This side-line will introduce "the hundred, forty and four thousand" of a future chapter. 5. "The seven trumpets," chapters 8: 2 to 11: 18. This line also includes a side-line, "The angel messenger and two witnesses," chapter 10 to 11: 12. The three general lines of this division will be found to be related. "The seven churches" will give an outline history of the Christian church. "The seven seals" are the obstacles which have been thrown in the way of the development of the history of the church; while "the seven trumpets" are the great war periods which God has used in removing those obstacles.

Second Division.—The False Church and Her Doom. 1. "The dragon and the two beasts," chapters 11, 13. 2. A line of special messages, chapter 14. This will include another view of the "hundred, forty and four thousand." 3. "The seven last plagues," chapters 15, 16. 4. "The woman on the scarlet-colored beast," chapter 17. 5. "The fall of Babylon," chapter 18 to 19: 10. 6. "The man on the white horse," chapter 19: 11-21. 7. "The dragon's bondage," chapter 20.

Third Division.—"The new earth," chapters 21 to 22: 6. This division is to be the theme of a separate chapter, and will be there subdivided and treated.

Fourth Division.—Closing Words, chapter 22: 7-21. This division will be outlined at the close of this chapter.

Chapter 1, which is the natural introduction, and chapter 22: 7-21, which forms the Closing Words, have to do with the book in general, and therefore they must be considered here.

Chapter 1 Considered.—No book in the Bible has a more stately heading and introduction. This is a clear sign that the author, who is not John but Jesus, desires to make it emphatic. And there is no book of the Bible which can claim such lofty authorship.

Rev. 1: 1-6 forms the great heading of the book. It contains four parts: (1) The source of the Revelation (vs. 1, 2); (2) The great blessing, v. 3; (3) The superscription, vs. 4, 5; (4) The invocation, vs. 5, 6.

The Source of the Revelation, vs. 1, 2.—God is the true source of the book of Revelation. It is His gift to Jesus, who transmitted it by His angel unto His servant, John. It is intended for all the servants of God, and its purpose is to show things which must shortly come to pass.

John disclaims all thoughts of authorship in verse 2. He is merely the recorder of things seen and heard.

The Great Blessing.—No other book of the Bible carries a special blessing like this. To "read," here means to read and explain, to preach upon. The expository form was the early style of preaching. It may also be

said that the expository form is the better, if we would have our hearers to become real Bible Christians. The promise is also to them that keep the things that are written therein. Prophecy teachers and prophecy keepers are to become blessing sharers.

The Inscription, v. 4.—The entire book of Revelation was written in the form of a letter to the seven churches of Asia. It is true that chapters 2 and 3 are special letters to those churches; but the whole book is in the form of a general letter. Asia was then a limited term and referred to a mere province of Asia Minor. "The seven spirits" is a term for the complete spirit. In the book of Revelation there are two uses of the word "seven." When the members of a group are specified and numbered from one to seven, it may be called the Seven of Specification. When no specifications are made, the "Seven" merely carries the idea of completeness, and may be called the Seven of Completeness. It is merely the Seven of Completeness here. Jesus Christ is the Faithful Witness of this book. By the resurrection, He is the First-begotten from the dead. He is earth's rightful Ruler; the One whose right it is to reign.

The Invocation, vs. 5, 6.—Because of His love for us, Christ bought us by His blood, and made us a royal priesthood to God, even the Father. And to Jesus Christ is declared not only glory but also dominion as well.

The Initial Statement, v. 7.—A book so wonderfully headed must have a mighty purpose. Now that the book is opened, we are to expect that the first statement will carry the great theme of the work. This statement is

to be found in verse seven. This initial statement is the blessed announcement: "Behold, He cometh with clouds." He is coming who promised to come (John 14: 3). He is coming whom the angels promised (Acts 1: 11). He is coming openly and publicly, and not in "secret rapture" ; for "every eye shall see Him." He is to come to the awakened dead as well as to those then living, for His advent will be witnessed by them "also which pierced Him." He shall appear to the sorrow of earth's millions, for "all kindreds of the earth shall wail because of Him." And He is to appear to the joy of His people, for John, who represents the church, cries out: "Even so. Amen." The beloved John would gladly lean once more upon the Savior's breast; and the true child of God will joyfully say: "Lo, this is our God and we have waited for Him."

God, the Almighty Father, puts, in verse 8, His seal of full approval to the book. Alpha and Omega are the first and last letters of the Greek alphabet; for in that tongue was the first text written. God is the beginning and ending of the entire plan.

John takes us into his confidence in verse 9. He is on the lonely Isle of Patmos, most probably for the gospel's sake. He is our brother in tribulation and in the "Kingdom and Patience" of Jesus Christ; or, rather, he is in the patient kingdom, or in the waiting-time for the kingdom. Massachusetts, the Colony, passing her great school-law of 1647, was preparing the way for Massachusetts, the State of 1913. The church of God is a mere Colony, a candidate for statehood in the kingdom of God to be.

In verse 10 John is in the spirit. He is in deep meditation concerning the Lord's day, or the Great Day of the

Lord. Prepared for vision, the vision comes to him, and he hears the voice of verse 11.

The voice in verse 11 gives him a mighty commission. He is to write seven letters, and send them to the seven churches in the Province of Asia. Turning about, John sees the vision of Jesus, the great High Priest.

Vision of the Great High Priest (vs. 12-16).—Jesus Himself appears in the robes of His high priestly office. The old high priest was girt about the loins with the strength and power of the law; but our High Priest is girt about the paps, or over the heart, for His is the dispensation of love. The Light-of-the-world High Priest has hair like snow, feet like burning brass, eyes like flames of fire; and His countenance is like the sun shining in full strength. He is the Lord of hosts, with voice like many waters. He is standing in the midst of seven candlesticks, or the seven churches in question. He holds the seven stars or messengers to those churches. Out of His mouth proceeds the sword of Heb. 4: 12.

In the remainder of the chapter, John, who, naturally enough, has fallen to the ground, is strengthened, encouraged, and given a Divine commission. He is also instructed of things of which we shall speak in our next chapter.

Of the closing words of this book (Rev. 22: 7-21), we cannot speak in detail, for want of space. Once more does Jesus set his seal of approval to this book. Once more does John declare himself a mere recorder. This book is not to be sealed; "for the time is at hand." This book is not to be added to, nor taken from, under the severest penalties. Would-be prophets with their new visions and "Testimonies" and Revelation detractors,

who shroud this book in mysteries, will all need to have a care right here. We hear the glad invitation, "Who-soever will, let him come," and we learn of a time when this invitation shall be no more—when he that is unjust shall remain unjust still.

But what shall be our attitude towards the gospel message and the book of Revelation? It is God's plan. Shall we not with joy receive it? Shall we not be among those who may say, "Even so, come, Lord Jesus"? To all such, is this glorious benediction: "The grace of our Lord Jesus Christ be with you all. Amen."

CHAPTER XI

THE SEVEN CHURCHES

The seven stars are the angels of the seven churches; and the seven candlesticks which thou sawest are the seven churches.—Revelation 1: 20.

The whole book of Revelation is a letter to the seven churches; but chapters two and three carry special messages. It is like the letter written home with a special word to each one, and then, news and general information for all. On His Father's throne, Jesus is a visitor. Here is His proper home. The earth is His rightful dominion. The people of God are His true people. The future shall reveal His kingdom on earth. This book is His royal letter home.

There are four ways in which we may view these seven letters: the local, the general, the individual, and the historic.

There is no doubt but that these local churches got just what they needed. Sardis saw its own picture, and knew it. Each locality was well suited to just what it received. And there is a general way of applying these letters. Any church having the same characteristics needs the same advice. A church like Laodicea is worthy of Laodicea's reproof; and a church like Philadelphia deserves Philadelphia's encouragement.

As the members are, so will the church be. A church is but a socialized individual. A few of us, as backslidden as Ephesus, will produce a church like Ephesus. Hence,

I need to stop right here and read again these seven letters, searching my own heart to see where I am pictured and catalogued; and I should receive the necessary advice with meekness.

But why these seven letters? Why did He not write to other churches? For there were many other churches. Was Jesus partial? Did he have favorite churches? No, indeed. He is no respecter of persons nor of churches. It is plain that these seven are selected for a purpose. It is to make them historic types, to set these seven for seven periods of dispensational history. And so we shall consider them.

In considering these letters, we shall find several characteristics in common. They bear the stamp of similarity. We are giving them in brief.

1. Each letter is from Jesus Himself, and is signed by some characteristic or attribute which is brought out in the High Priestly description, or is otherwise well known of Him. It is a characteristic or attribute well fitted to the needs of the church or historic period. It is Jesus speaking to us directly.

2. "I know thy works," says Jesus to every one of the churches. Those x-ray eyes of flame look through our very hearts and lives. To every period, He is saying—to every church—to every heart: "I know thy works."

3. Each letter is to the "Angel" or messenger of the church,—to the pastor, if you please. Upon the ministry rests a responsibility—O how great!

4. Jesus says all the good He can of a church before making any complaint. What a noteworthy example! If we could only remember this rule, how much trouble would be saved! It is with the church of Sardis that He

finds fault, and fault only; but, even here, He has an afterword of encouragement to faithful individuals. With Smyrna and with Philadelphia, He finds no fault at all.

5. With each letter, there is the seal of publicity: "He that hath an ear, let him hear," etc. This very seal takes the letter out of the hands of a particular church and makes it the public property of all. Here is where we all come in. It is ours, for we all have ears to hear.

6. And in each letter there is a promise to the overcomer: "He that overcometh shall inherit all things;" but to each church is given such special phases of the promise as will meet the needs of that special period.

Church of Ephesus (Rev. 2: 1-7).—Time—not earlier than A. D. 45, nor later than A. D. 96. This letter is to the church of the later apostolic times. They have tried them "which say they are apostles, and are not, and have found them liars." False apostles would arise, and did arise, to counteract the work of the true. This church is patient and faithful, but it has slightly backslidden from its early zeal. The Nicolaitans were an obscure sect of which we know but little. They are thought by some to have allowed evil practices, as fornication, and by others they are regarded as a sect of immortal-soul believers. Doubtless both charges were true of them. The promise of the tree of life in the midst of the paradise of God would go to show that the hope of Eden restored was strong with the early church.

Smyrna (Rev. 2: 8-11).—Time to include the ten Pagan persecutions, A. D. 60 to A. D. 305. This is the church of the ten persecutions of Pagan Rome—"ten days," ten persecutions. The devil, here, is Rome, the

adversary of the church. They will not be hurt of the second death, though most of them went down into the first death by violence.

Pergamos (Rev. 2: 12-17). The age of compromise—from the time of Constantine, 305, to the establishment of the Papacy, 532. It is the beginning of the union of church and state. This church is faithful in many things; but it is compromising. Antipas is supposed to have been the name of the last Christian martyr to Paganism; and, by others, the word is thought to refer to the passing of the power of Paganism to persecute. The church is strongly intrenched at Satan's seat, that is, at the capitals Rome and Constantinople. The church is listening to false teachers. The forms and customs of Paganism and the deeds of the Nicolaitans are creeping into the church itself.

Thyatira (Rev. 2: 18-29).—The early Papal age. Time—from the establishment of the Papacy, 532, to the preaching of the coming of the Lord, 1000. Here is a church uniting with the state. The false teacher, Balaam, has become the false prophetess, Jezebel. She is the woman, or church, in league with the kings of the earth. The church has committed fornication with the nations, and Jesus condemns them all to a bed of trouble. "Hold fast till I come," or until I do come. In the year 1000, it was preached by the church that, one thousand years after His birth, Christ would come again. As this time failed, it was renewed in 1030 to 1033, and again it was greeted with failure. The Roman Church was the first to set the time.

Sardis (Rev. 3: 1-6).—The Dark Age. Time—1000-1521, time of the Reformation. Here is a very dark picture of a very dark age. The church had a name to live, but was dead. There is only a word of commendation to those individuals who are faithful; but that word meant so much.

Philadelphia (Rev. 3: 7-13).—The Reformation Age, 1521 to Wm. Miller, the last of the reformers, 1844. Here is a word of encouragement to the reformed church, which had “a little strength.” The Papacy claims to hold the keys of Peter; but Jesus declares that He has the keys of David. He has opened the way; and no man or church can close the door on any other man. As the Jews became a rejected people, so has the old, established church become of the “synagogue of Satan.”

Laodicea (Rev. 3: 14-22).—The Lukewarm, or Last Age, 1844, and onward. Here is a picture of our own time, and we cannot fail to recognize the likeness. The church of today needs more zeal. There should be less boasting and more godliness. The church and all its members need the gold of truth; they need the robes of righteousness; and they need the eye-salve of prophecy.

And may we say it?—The sanctuary needs to be cleansed; and the time is at hand.

CHAPTER XII

THE OPEN DOOR

Thou art worthy, O Lord, to receive glory and honor and power: For Thou hast created all things, and for Thy pleasure they are and were created.—Revelation 4: 11.

Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing.—Revelation 5: 12.

Here we have two songs. The former is the song of the Old Dispensation, the song of creation. The latter is the song of the New Dispensation, the song of redemption. Each song is a fair representative of the chapter from which it is taken. Hence, we are coming to understand these two chapters as depicting the two dispensations; the fourth chapter presenting the Old Dispensation, and the fifth chapter setting forth the New.

I know you will tell me that the book of Revelation has to do with things to come, and is prophetic; and so it is. It is often true that the prophets founded their best predictions upon historic scenes. The builder of the Singer Building had to go far below the surface in order to put in a foundation, that he might rear the forty stories on high. Of one thing we are sure. Many, many times have we studied that fourth chapter of Revelation, and, up to this present, we have failed to find one mark of the New Dispensation about it.

Why is all this? It is because—we are coming to be-

lieve—God desired to give to His people a view of the entire plan. It is in this way that we shall consider it. Thus, we have two chapters: the one is a picture of the Old Dispensation, and the other, a picture of the New.

And there is an open door, an open door in heaven, an open door of mercy, mercy for two dispensations, mercy under the Old Testament rainbow of promise, and mercy under the New Testament Lamb that was slain. These are like the two cherubim over the mercy-seat. Mercy for two dispensations and no more.

Three pleasant tasks are before us: First, to get a general view of the picture; second, to study the fourth-chapter picture of the Old Dispensation; third, to consider the fifth-chapter presentation of the New Dispensation.

A General View.—"A door is opened in heaven." It is what may be called the symbolic heaven. This will include a view of the whole plan from the direction of God, including not only the heaven where God is, but all that is His, even the church of God on the earth. Here is the throne, the very throne of God. And here, too, is the sea of glass, or scene of action on the Divine plain. Angels are here, for they are ever before His face. And here are living creatures (Beasts), and elders; both must enlist our passing notice.

The living creatures are much like those in Ezekiel's vision, only, in the case of Ezekiel, they were each a combination of the four forms; while, with these forms, each creature has a separate face. They are the ideal standard bearers of the church, like the American Eagle or the British Lion. They speak, and act, and are, only in vision; they do not literally exist. The Lion represents the

boldness of the Church; the Ox, or Calf, the church as a creature of slaughter. Man denotes the human traits in the church; and the Flying Eagle is the farsightedness and swiftness of flight which the church has shown in all times of persecution.

Likewise the elders are ideal forms, existing only in vision. They represent the church's leadership. They are twenty-four in number because there were twelve tribes under the old economy, and there were twelve apostles under the new.

View of the Old Dispensation, Chapter 4.—Here is the throne of God, like a precious stone, most glorious. There is but one upon the throne, God, the Father. Here are the thunderings and lightnings of Sinai; and here are the voices of prophecy in the Old Dispensation. The seven lamps were there, the lamps of the old tabernacle; and they represent the complete Spirit of God.

The rainbow was there, the very bow of promise. The colors of the natural rainbow are red, orange, yellow, green, blue, indigo, and violet. These colors, when brought together, as on the color-top, will produce white. But this bow was like an emerald; it was green. Green speaks of life, for the springtime, which is the life time, is also the green time. For all the promises of God, when added up together, tell of life and of rest.

May we pause a moment, and consider the rainbow? It was the sign which God showed to Noah in assurance that His promises would not fail.

If we should strike the lowest note on a piano, and then strike the highest note, the lower would be found the louder. This is because the human ear has its limitations. There would come, in time, if the scale could be

raised, a point where the ear would hear nothing. There are insects with notes so high that the ear fails to record them.

Now, if once more I notice my piano, I will find the notes in the fixed groups that we call octaves or scales. The last or eighth note in each scale will be found to be the reproduction of the first note, only in a higher pitch. It is, in fact, produced by just twice the number of vibrations. The ear easily catches the seven and a quarter octaves of an ordinary piano, and might go even higher; but there would come a time when all sound would cease because the human ear had failed.

But all the rays of light and color which we get are confined to one octave, or range of light. We do not even see the red above. And there are ultra-violet rays which the eye fails to receive. If there be light and color and forms in the ranges above, they may be very real, but the eye does not see them because the eye has failed. Elisha said, "Lord, open the young man's eyes"; and he saw forms he had not seen before. Open Thou mine eyes, and I shall see the angels, and even into heaven itself, as, with an opened understanding, even now, I do.

And the song of this fourth chapter is the song of the olden time: "Thou hast created us"—it is the song of creation. This is the way matters stood during the Old, or Gabriel Dispensation.

View of the New Dispensation, Chapter 5.—Now are we coming to the time and the song of redemption. The Father holds in His right hand a book, written within, and sealed on the backside with seven seals. You can never read this book until the first seal, at least, is opened; for these seals are obstacles or checks against

the reading of the book. Open one seal, and you can read a little way. Open the second, and you may go a little farther, and so on.

What is this book which needs thus to be opened? It is the history of the New Dispensation. In vision, we are at the threshold of it, and it must needs be developed. No mere man could do it, for none was found worthy. John, who represents the church, wept much because, to the church, it meant much that no man was found worthy. If the book be not opened, the church will have no history. But, to John's great delight, someone was found worthy.

Enter Jesus, the Lamb that was Slain.—Yes, glorious fact! Jesus has entered into the heavens, to the right-hand of the throne, and the New Dispensation is opened. He has seven horns—complete power. He has seven eyes—complete vision. These represent the complete Spirit of God sent forth into all the earth; and the candles of light of the old temple have gone out.

And they sing a new song of a new dispensation, for Jesus is found worthy. The angels sing; the church sings; creation itself sings: "Thou hast redeemed us."

CHAPTER XIII

THE SEVEN SEALS

And when He had opened the seventh seal, there was silence in heaven about the space of half an hour.—
Revelation 8: 1.

Thus Jesus was found worthy. The Lamb that was slain had been made perfect through suffering, and was now received as the Lion of the Tribe of Judah. He might loose the seals, and open the book, and look thereon, for there was none in all creation's chorus to say Him nay.

The account of these seals will be found in chapter 6 and in chapter 8: 1. In chapter seven there will be found a side-line, which will be the theme of our next chapter. These seals which we have seen are obstacles to be removed in order to develop the history of the church.

The First Seal (Rev. 6: 1, 2).—Here is a picture of the apostolic age. John hears the thunders of the Old Dispensation, as of a storm clearing away. The first living creature, the lion-faced one, invites John to come and see. This living creature represents the lionlike boldness which the church of the apostolic age manifested. John sees a man on a white horse. It is conquering, victorious Rome. They have given the rider a crown, for Rome has just become an empire. The rider carries a bow with which to persecute the church. At first, Rome did not

directly persecute the church, but only as occasion made it politic. The church was Rome's target, a mere plaything of the hour.

The Second Seal (Rev. 6: 3, 4).—The Pagan Roman Persecutions, A. D. 60-305. It is the calf-faced creature of slaughter which now invites: "Come and see." The church has now become a creature for the sacrifice of martyrdom. John sees a man on a red horse. It is bloody Rome, bearing the sword of persecution.

The Third Seal (Rev. 6: 5, 6).—Here is a view of the age of compromise, time of Constantine, 305, to the full establishment of the Papacy, 532. It is the man-faced creature which here invites: "Come and see." Human policies are now entering into the church. John sees a man on a black horse, for the human element in the church is darkening counsel. It is Constantine and his successors whom we see on the horse. They are weighing church and state. The church is selling out to the state, and everything has a price. But there is a voice of protest. "Do not sell out everything," it seems to say. "The church now gives the wheat and barley, the church now feeds for a price. But do not sell the most precious things, as the oil of the spirit, or the wine of gladness."

The Fourth Seal (Rev. 6: 7, 8).—Here is the long night of Papal persecution, 532-1792. The eagle-faced creature of flight here invites: "Come and see." John sees the bloodthirsty Papacy, on the pale horse of death, filling hell, hades, the grave, with the saints of God.

Note.—These later seals, after the expiration of the

creature voices, may be seen to run into each other, as they do, also, into the time of the fourth seal. This is because they express phases of condition rather than periods of time. But the seventh seal will still be found to be in the future.

The Fifth Seal (Rev. 6: 9-11).—This is the condition as it was at the end of the days of Papal persecution. The martyrs had given up their lives in this world, and the earth had been their altar of sacrifice. Under the fourth seal, we have seen them go into the grave; and in hell, hades, the grave, or under the altar, we now find them. It is the souls or persons of the slain whom we see, and who are said to cry. And cry they did, as the blood of Abel cried in the mind and justice of God. White robes are given or granted unto every one of them. It is declared that they shall have white robes as a reward. And they are told of another persecution—one which Turkey has fulfilled and is fulfilling.

The Sixth Seal (Rev. 6: 12-17).—Here is the period of the natural signs, 1755 and onward. Opening with the Great Lisbon earthquake, Nov. 1, 1755, we proceed to see those natural signs which were shown to us in the twenty-fourth of Matthew. We need not repeat those signs here. It will be seen that this seal brings us to a time of fear among the nations. Now, the people are not afraid of much of anything. But, for all that, we can already see the beginning of that fear upon the heads of the nations. They fear general war and what it may bring. They fear the operation of certain social and economic forces larger than men and nations can control.

Truly, "men's hearts are failing them for fear." And we shall see more of it, for "the time is at hand."

Seventh Seal (Rev. 8: 1).—It is of a time still future. There will be silence in heaven when the angels have come to earth. We know that they are coming to gather God's elect. One half hour in prophetic time would be seven literal days; or it may mean an indefinite time.

In reviewing these seals or obstacles which the church has had to meet, we shall notice that they have been presented by three forces, namely, Pagan Rome, Papal Rome, and the later powers of the earth. It will be necessary for us to remember this fact when we come to study "The Seven Trumpets." Thus have we come a second time down the pathway of church history. The seven churches gave us an outline of that history. The seven seals have presented the obstacles which had to be removed. We shall see, under the "Seven Trumpets," the means which God has taken to remove those obstacles.

CHAPTER XIV

THE HUNDRED AND FORTY-FOUR THOUSAND

And I heard the number of them which were sealed: And there were sealed a hundred and forty and four thousand of all the tribes of the children of Israel.—Revelation 7: 4.

The seventh chapter of Revelation starts us with events under the sixth seal. We see four angels, or world powers, holding the winds of war. After the wars of Napoleon, in December, 1815, the four powers, England, Austria, Russia, and Prussia met, through their envoys, at Vienna, to reëstablish the map of Europe. Among other things, they gave to Austria the support of the Papacy, which that country retained till 1866. They decided also to keep the Turk on the throne of Constantinople, to keep the peace of Europe—a policy which they are at present pretending to follow. And they determined to prevent future world power by a kind of balance-of-power system.

They are holding the winds of war as a wild beast is held in check. They do not make wars to cease—they never will; they are merely holding the winds.

As the powers of Europe are thus engaged, another messenger arises from the East. He has the seal of the living God, with which to seal or close the present dispensation. When we seal a letter or paper, we have closed it, and the work is done. Sealing is the final work.

"Hurt not the earth," the rising messenger cries, "neither the sea, nor the trees, till we have sealed the servants of God in their foreheads." In holding the winds of war, it should be remembered that nations are more mindful of property rights than of human life. Trees are bigger than men in the eyes of the nations. The lumber trust is richer than the church, and the sugar trust more powerful than organized charity. Hence, the messenger's appeal to the property-guarding nations.

But who is this messenger arising from the East? It is the angel of the closing or sealing message. That seal is placed in the forehead, for it will make the wearer mindful of the fact that the close of the dispensation is at hand. Strange, is it not, that the movement which we may term the Adventist movement, had its rise in precisely that way. Beginning with Joseph Wolf, in Asia Minor, in 1820, it was next proclaimed by Henry Irving, in England, in 1825, and finally by William Miller, in this country, in 1844. Here was the procession of the great prophetic movement arising from the East.

But while John thinks of the great sealing which is going on, he hears of another sealing that has already taken place. He hears of another dispensation which was closed and sealed so long ago. "I heard," he said, "the number of them that *were* sealed." Sealed when? In that other dispensation, that Gabriel Dispensation sealed so long ago.

When Jesus and His apostles were preaching and Gabriel's time on Israel was closing, the whole Jewish nation might have found salvation and pardon. They might have found it, but they did not. As a nation, they did not, but, as individuals, many thousands of them did. The number is here called "a hundred and forty and four

thousand." These are out of, and not into, the tribes of the children of Israel. Each seems to have been conscious of the tribe from which he came.

In the catalogue of the tribes (Rev. 7: 5-8), one well-known tribe is wanting, and the count is made complete by counting Levi. The tribe omitted is the tribe of Dan, which, it is thought, had become extinct before our Savior's time. This number arises, therefore, in the sealing or closing of the Jewish dispensation.

Then John looks again—looks at the great and final sealing. He sees, in the closing of this dispensation, "a great multitude which no man could number, of all nations." Here is a great sealed company to which we may all belong.

John looks until the church is delivered and they stand before God, with palms of victory and harps of praise. He sees till the resurrected martyrs have joined the throng, those who have come out of great tribulation, and have made their robes white in the blood of the Lamb.

In Rev. 14: 1-5 there is another view of the hundred and forty-four thousand. This, as we shall later find, is a chapter of special messages. The scene is on Mount Zion, or in the Holy Land. It is the time of Jesus' first advent, when He was offered as a Lamb. These are His followers, those who did accept under His teaching or the teaching of His apostles. They wear the Father's name, for they are closing the Father's dispensation.

They sing a new song—the song of redemption. No man can learn that song; for, while he might know the words, he could never have the same experience. In the Bible, a woman is set, many times, to represent the church. These were not defiled with women, or divided among churches; for the church of that time was one.

“They follow the Lamb whithersoever He goeth.” They were with Him at the first, and they will be with Him when He shall come again. They were the first fruits unto God and the Lamb. For, while many had known of God, these were the first converts to the Father and the Son.

Thus, we have found that this group belong to the close of the Old Dispensation and the beginning of the New. They stand at the meeting of the ways, where the two dispensations merge, and nowhere else.

CHAPTER XV

THE SEVEN TRUMPETS

And the seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever.—Revelation 11: 15.

Behold, I show you a mystery: we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.—1 Corinthians 15: 51, 52.

We have seen that the obstacles or checks against the development of Christianity have been presented by (1) Pagan Rome, (2) Papal Rome, and (3) the later powers of the world. These forces have been and are being removed in order that the church of God may have its proper place in the world. First, we see a nation's opportunity; then, its failure to meet it; and, lastly, punishment comes and a country off the map.

We shall see, in the line of the seven trumpets, the forces which have been used in removing these powers. This line is to be found in Rev. 8: 2-13, chapter 9 entire, and chapter 11: 13-18. The trumpet had two common uses: first, to call a religious or general assembly, and second, to proclaim war. Whoever will read the passages indicated will find that here is no general assembly for

religion or peace; but here are the instruments of horrid war. The seven trumpets, then, are seven war periods which have been used of God to remove from the map persecuting powers.

Importance of the Line.—Before taking up the line in detail, we will pause for the moment to notice its importance. It is the only line in the book of Revelation mentioned by another. In the passage quoted above from First Corinthians, Paul does most surely mention it. If there is to be a “Last Trump,” there must have been others; and, in this line only, do the others appear.

We are writing of the true Church and its triumph, for this section of Revelation is treating that theme; but without this line we should see no triumph. The seven churches leave us with a disgusting, lukewarm church. The seals take us to a frightened world and silent heavens. But here we shall see the true triumph, when “the kingdoms of this world become the kingdoms of our Lord and of His Christ.”

The Western Empire of Pagan Rome, the First to Fall.—Pagan Rome had the first opportunity, and Pagan Rome was the first to fail and fall. Under a Roman Governor, Jesus Christ was put to death; and under the Roman Empire, the church waded through ten long and bloody persecutions. Rome’s last offence was her greatest; it was to Paganize Christianity. Rome pretended to become Christian; but she merely put Christian names to Pagan institutions, and the cup of her iniquity was full. Remember this, my brother, when you take into your pulpit Plato for Paul, and Socrates for Christ; for God will remember.

Nations have been punished all down the stream of

time; but individual judgment is deferred. But come it will, and there will be no remedy. Wrong is wrong, and sin is sin, whether performed by nations or persons. That which has brought a nation to its historic fall will bring a person down to the second death. Let me plead with you, my brother, while time and opportunity is ours: Do not paganize Christianity.

It has been said that Rome fell because of its own vices and not from invasion. Vice has been the destroyer of nations all down the stream of time—and the laws of God change not. When we hear of “Vice Commissions,” and “Probes,” and “Investigations,” may we not fear that other nations may be passing? Vice left the once conquering Rome powerless to resist the invasions from without. That was the part which vice had to do with the fall of Rome, and a very large part it was. And so, we may reasonably fear that the once proud and patriotic America will find, in its own vices, a greater tyrant than George III.

When the church came into power and influence in the times of Constantine the Great, it presented, for the most part, a solid front to the enemy. But this was not long to continue. In 319, Alexander, the Bishop of Alexandria in Egypt, preached a course of sermons on “Christ, the Very God.” His trinitarian notions were withstood by Arius, a Presbyter of his church. Arius contended that the Father must be older than His Son. “They could not be,” he claimed, “co-eternal.” This aroused a great discussion throughout the entire Roman world, in which even the pagans took part, and which came to the very throne itself. In 325 was held that great Council of Nice in Asia Minor, to consider this question. From this Council, the Arians were driven out, and the bishops

of North Africa were, for the most part, excluded. About this time an Arian missionary, named Ulfilas, left his home in Carthage, and, passing the Alps, began to teach Arian Christianity to the barbarians of Germany and Gaul.

The Goths, Vandals, and other barbarous tribes accepted the teaching of this consecrated missionary. Of course, they were Teutonic barbarians; but in their barbarous, military way they became Arian Christians. Already they were learning much about the warmer and more fertile countries to the South. Arian Christianity gave them a larger view of life, and set their camps in motion. And, besides, they were being pushed forward by hordes of Huns swarming across from Asia into Europe. All these causes tended to drive the Goths and Vandals southward. We shall see these forces operating in the blowing of the first four trumpets.

Rise of Arianism in Prophecy.—In Rev. 8: 2-6, we shall see a prophetic picture of the rise of the Arians. The church is seen, as an angel, at the golden altar of prayer. Incense, which represents prayer, is ascending to God. The church is praying. It is praying for deliverance from the long persecutions of Pagan Rome. That was the one prayer of the early church.

The church is to help in the answer to its own prayer. It furnishes a cause which is to produce the downfall of the Western Empire. The censer is filled with fire off the altar, and is cast into the earth. There are "Voices," or discussions—they are the debates over Arianism. There are "Thunderings and lightnings." These are caused by a separation of the elements. The Arian controversy brought a separation in the church itself. There

was an "Earthquake" or great upheaval. The tribes and nations of men were being stirred up and moved. And thus the messengers were preparing to sound for the forces were operating to move the barbarous tribes southward.

The Blowing of the First Four Trumpets.—The Fall of the Western Empire. Time—from the sacking of Rome by the Goths, 410, to the fall of Western Rome, 476. These events are recorded prophetically in Rev. 8: 7-13.

How swift is the wrath of God upon a nation when once that work of overthrow begins! Rome had been the mistress of the world. Her armies had traversed every land, her ships had sailed every sea known to antiquity. But now her hour had come. From the sacking of Rome by the Goths it was but sixty-six years till Western Rome was no more.

The First Trumpet, Rev. 8: 7.—The invasion of Alaric the Goth, A. D. 410-412. As in the description given in this verse, the destruction is more of property than of life. Hail and fire, or lightning, are chiefly property destroyers. Of course, there was a great loss of life; for the hail and fire were mingled with blood. The purpose of Alaric was pillage, and most thoroughly did he perform it. Rome was taken in 410, and for six days and nights the city was given over to pillage and to flame. The Goths departed, their great wagons laden with the wealth of centuries. It was the death blow to Paganism. Before the end of 412, all Italy had been devastated.

The Second Trumpet, Rev. 8: 8, 9.—The work of the Vandals. Time—440-455. If I were to tell you that the

people of Colorado Springs had all moved to Cape Cod and gone fishing, how surprised you would be! But that is no more wonderful than the story I am about to tell. The Vandals were a mountain and forest people; but they came down through Spain, crossed the straits of Gibraltar, and set up a Vandal kingdom in North Africa. The Carthage of Genseric, the Vandal, was a greater menace to Rome than the Carthage of Hannibal had been. The mountain was cast into the sea, and the mountaineers had become seamen and pirates. From Carthage in North Africa the fleets of Genseric ravaged the coasts of Italy, and even sent terror to the Empire of the East. In 455, Rome was taken, and for fourteen days and nights the "Eternal City" was given over to sack and pillage. The ships of these once mountain people were as full of plunder as the wagons of the Goths had been. Western Rome now existed only in name.

The Third Trumpet, Rev. 8: 10, 11.—The invasion of the Huns. Time—about 450. While the Vandal pirates were pillaging the coasts and before Genseric had sacked the "Eternal City," another storm had broken on the Empire. It was the invasion of Attila the Hun. The Huns were not Arians; they were not Christians at all. They were barbarians of the worst sort, from the steppes of Asia. They came with their flocks and their herds, their wives and their little ones, and they must needs keep near to rivers and water supply. Attila was called "The Scourge of God," or, as the Bible well says of him, "Wormwood," so bitter was his fury. Attila, also, would have sacked Rome, had not Leo I, Bishop of Rome (Pope), made intercession and given bribes. But the

country was plundered, and the Empire materially weakened.

Fourth Trumpet, Rev. 8: 12.—The final fall of Western Rome. Time—476. The Empire was now but a mere shadow of its former self. The ending of it was but a mere matter of form. The sun, and moon, and stars, and light of Roman civilization had gone out and were darkened. The Roman day was cut short, and the throne of the Empire was no more. As a matter of fact, in 476 the last of the Emperors, Romulus Augustus, better known as Romulus Augustulus, a mere boy of seven years, was removed from the throne, and Odo-waser, a barbarian chieftain, was declared king of Italy.

The Three Woe Trumpets, Rev. 8: 13.—This verse simply tells us that the three other trumpets yet to come are to be known as "Woe Trumpets." So terrible is to be the devastation of these powers that the word "Woe" is the best word that can be used. Thus, the fifth trumpet will be known as the first woe, the sixth trumpet as the second woe, and the seventh trumpet as the third woe.

Europe Becomes Ready for the First Woe, or Fifth Trumpet.—But the Eastern Roman Empire, with its capital at Constantinople, still remained. It remained only to lend itself to the formation of a power which was to be a greater persecutor of the truth than Pagan Rome had ever been. It was the Eastern Empire under Justinian and his successors which finally established the Bishop of Rome as the head of the church, and brought on the long night of the dark ages.

The Fifth Trumpet, Rev. 9: 1-12. The Rise of Mohammedanism.—Mohammed was a fallen star, a reformer who had missed his calling. He might have been a reformer, but he was not. He might have brought on the Reformation a thousand years before it came; but he did no such thing. He held the key of the pit; for he said: "The sword, I find, is the key to heaven or hell." It was with this key that he carried forth his new religion. He opened the pit of darkness, and set free the smoke of error to darken the sun and air of the gospel.

The locust is a native of Arabia. It ravages for five months, from May to September; hence, the illustration. Mohammedanism sent forth the Arab riders like locusts upon the earth. They wear the iron breast-plates and armor of those times. They wear, also, the yellow turban, or fez cap. Thus, they look like an army crowned with gold. They are the long-haired Arabian riders. But their tails are like scorpions, for they leave destruction behind them.

They were under a single leader, or Calif, for the period of five months. This time period, when computed on the year-day theory, at thirty days to the month, would produce 150 days or years. The first Calif, 632, was the beginning of this time. The Mohammedan world remained under one Calif for about one hundred and fifty years, then became divided into several Califates.

They did not try so much to kill men as to force them to the teachings of Mohammed, or to lay them under tribute, a condition worse than death.

But in that brief hundred and fifty years, this "mobile crew of religious interlopers" had accomplished so much. Arabia, never before conquered, was now one with

the "Prophet." Persia, Syria (including the Holy Land), Egypt, North Africa, Asia Minor, and the most of Spain had been subdued. They even came over the mountains into France, and all Christendom was in danger. But, at the battle of Tours, 732, they were driven back into Spain. Truly, backslidden Christendom had felt one terrible "Woe."

Sixth Trumpet, Rev. 9: 13-19. The later Mohammedans, or Ottoman Turks.—It is stated that on the 29th of July, 1449, the last of the Constantines on the throne of the Eastern Empire, refused to ascend that throne without the permission of the Sultan of the Turks. These fierce Mohammedan people had already established themselves in Europe, and had set up their capital at Adrianople. Constantinople was threatened, but not yet taken. This will make a starting-point for our date-line.

An hour, a day, a month, and a year—this expression would equal a year, a month, a day, and an hour. We are now to compute this expression by the year-day theory. A year equals three hundred and sixty days. A month equals thirty days. A day equals one day. Thus, 360 plus 30 plus 1 equals 391. Here are three hundred and ninety-one days, or years. An hour is 1-24th part of a day. 1-24th part of a prophetic day is 15 literal days. This, added to the years, would produce 391 years and 15 days. If this time be added to July 29th, 1449, it will bring us to August 13th, 1840. During this period of time the Turk was to be the great power of the Near East. It was in August, 1840, that we find England interfering with Turkey in regard to Egypt. From that day to this the Turk has had to bow to the wishes of Europe, until now we see him with a bow and out.

The appearance of the Turkish horsemen with fire and smoke and brimstone would suggest the introduction of gunpowder in warfare. The union of four Asiatic Sultanates was the foundation of that Ottoman Empire, and their departure from Europe will close it, so far as history is concerned. We have seen that Daniel takes him a little further, until he shall come to his end in the Holy Land with none to help him.

But the effect upon Europe has not been all that might be hoped. Read the last two verses of this ninth chapter, and you have a very good picture of it. Unrepenting Christendom has suffered these two "Woes," and still forgets God. The corrupt condition of the church suggests the need of cleansing the sanctuary.

No, the Second Woe is not yet passed, but it is passing. Not till he is driven back to Asia, will it be passed. But his end is near—very near. And what then? The Third Woe, the Seventh Trumpet, the Last Trumpet, the Resurrection Trumpet. Are we ready?

CHAPTER XVI

THE RISE AND FUTURE OF ADVENTISM

And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.—
Revelation 10: 11.

We are not writing this book in the interest of any special sect or cult of religious belief, but with an earnest and honest attempt to know what these things, whereof the Scriptures have spoken, really mean. If we are not right, we are willing to be set right. If these things mean not as we are explaining them, then, what do they mean? Mere negation is not enough. Do not tear down the structure we are building until you can build us a better.

In our discussion of the "Hundred and Forty-four Thousand," we have already seen the Messenger rising from the East and coming at the exact time assigned to him by the Revelator. The time came, and, without knowing it, the Miller Movement answered, "Here."

In our study of "The Seven Trumpets," we found that the Sixth Trumpet, or Second Woe, was the Turkish Empire. We have learned that the independence of that Empire came to an end in 1840. It is at this time that we are introduced to the events of chapter 10. The events, then, of Revelation, chapters 10 and 11, must be started from this date. We must begin our study of these chapters from the standpoint of 1840.

Vision of Chapter 10.—An angel comes down from heaven, from the direction of God. He will be bringing a Divine message. He is clothed in the clouds of mystery, for he is bringing what has been considered mysterious. But his face is like the sun, and his feet like pillars of fire; for he bears the light of the gospel. And the rainbow of promise is about his head. He is returning to the church the Divine promises which have been covered up beneath the traditions of centuries. He is, for example, returning to the church the great promise of Land made to Abraham in place of the go-to-heaven myth of theology.

He sets his feet on land and sea, for he is carrying a world-wide message. His voice was like the lion, for, once more, the lion-like boldness had returned to the church. And let us ever keep in mind that this vision belongs to the time 1840.

This messenger holds a little book—holds it in the hand—in one hand, for the right hand is raised for the oath. He would not hold the book in that hand, but in the other, in the left hand—just where the schoolchild is taught to hold the book today. The scene is thoroughly consistent with its proper time, 1840.

And the “Little Book” is opened. We will remember that the book of Daniel was to be opened when travel and education should warrant it. But, in about the time of which we write, the conditions were ripe, and the “Little Book” was opened.

But who opened the book of Daniel and brought it to light at the proper time? Was it not the one whom we have seen ascending from the East?

“Seven thunders uttered their voices,” and we do not know what those thunders said, for that is sealed up.

But we may venture to suggest an opinion, remembering that it is only an opinion. Thunder is caused by the elements seeking to right themselves after there has been a separation. The Adventist movement, which resulted from the opening of the book of Daniel, is now to be found in about seven divisions. Pulpit and press have been made to resound with their differences. The voice from heaven would seem to say to John, who represents the church: "Be not so mindful of their differences as of the great message which they bear, the message of the opened book of Daniel." But we only suggest this solution; it is, in fact, sealed up.

He has raised his right hand for the oath, while his left hand holds the book. The left hand (Gabriel dispensation), with its times and delays, has passed away. But his oath is in regard to the new dispensation, the one now closing.

He takes oath that time shall be no longer, but (or except) in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God shall be finished, as he had declared to his servants the prophets. Here is one reason why the fathers of the Miller movement made their famous time-mistake. They came up against the colon at the end of verse 6, and they treated it as a full stop. They claimed that "time shall be no longer." They did not see that verse 7 limits that statement. The thought of the passage is this: all there is to look for now is the beginning of the voice of the seventh, or last trumpet. For that only we are waiting. And so it is. We have already had the six trumpets. We have seen Turkey, the sixth one, lose her independence, and now it is passing quickly; all that is left is the seventh or last trumpet, when the great mystery of the

resurrection shall become an accomplished fact. But the fathers did not see this, and they said very honestly: "There shall be time no longer."

John, who represents the church, is told to go and take the Little Book, that mighty book of Daniel. The time had come and the book of Daniel was intended for the whole Church. That there is a small Daniel-loving people, is neither the Messenger's fault nor God's purpose. It was intended for the entire Church. John was told to "take it, and eat it up," or devour its contents. This he did, only to find, as he had been told, that the message, though sweet as honey to the taste, had a very bitter result.

That Jesus was soon coming, that human times were to be no longer, was, indeed, a glad, sweet message to the universal Church of God. Sin and sorrow, pain and death, would soon be no more. What a glad, sweet hope! But the time passed by, and the disappointment came—O, how bitter! And why did they thus blunder? Because they did not see that verse. Seven is there to limit and extend the meaning of verse Six. Thus did a punctuation mark produce a disappointment.

But even that disappointment—the setting and passing of the time—is a signet ring most precious. It is the trademark of a mighty copyright. We did not help to set that time, nor sorrow at its passing. But we are the religious descendants of those who did, and we are content. For a quarter of a century, we have walked under the cloud of that disappointment; but the sunlight is above the cloud. You cannot climb the mountain except you pay the price, and most gladly have we paid it.

Disappointed, but not outdone, is the story of this messenger. God has for him a future work.

"And he said unto me—" Unto whom? To the one that was disappointed. God has somewhat to say to him. "Thou must prophesy again." The discouraged, disheartened, disappointed Messenger is yet to be used of God. There is still a message which he must carry, a work he must perform.

But has this messenger yet begun to carry out his mission? Does he yet "prophesy again"? Is he heard by every people, nation, tongue, and kindred? No, indeed. He is the obscurest of the obscure. He is just emerging from the clouds of his disappointment. True, he is watching the signs of the times; but his prophecy is not yet generally heard.

But the angel of God has said, "Thou shalt prophesy again." That Messenger, who once spoke with lion-like boldness, who gave a message and was disappointed, that messenger shall "prophesy again."

But the Messenger is discouraged. He is disheartened from within, and discredited from without. Till he is encouraged, he cannot be used successfully for any message. He must have two things, courage and opportunity. He cannot make those conditions himself, however hard he might wish to do so; God must open the way.

The Messenger is Encouraged.—At the close of chapter 10, we see the messenger discouraged and discredited. To be used again as an efficient instructor, he must find courage and confidence. It is for this purpose that he is given the measuring-rod of history and given the vision of Rev. 11: 1-12. Once more, he is given a view of the persecutions of the past, especially those of the dark ages. It is as though the angel said to him: "You have

only been disappointed, while the faithful of the past were called upon to lay down their lives for the gospel's sake. What is your mere disappointment to their persecution and death?" And thus, the Messenger is encouraged by comparison.

With the measuring-rod of history, he is told to measure the temple and the altar, that is, he is to notice only the history of the church. The outer court of profane history he is to leave out. The church, or "Holy City," was trodden under the feet of Rome and the powers of earth through the 1260 days or years of the middle ages. Thus, the messenger is looking backward.

42 months, at 30 days to the month, equal 1260 days. Thus, the time in verses 2 and 3 is the same. It is that long night of Rome Papal, 532-1792. The "Two Witnesses" are the Bible and the true Church of God. They testified in sackcloth; for while the Bible was kept in an unknown tongue, the Church was in the sackcloth of persecution. They are before the "God" of the earth, or the Pope, who makes himself as God on earth. They have power to inflict plagues, for though they were persecuted, yet upon their persecutors the plagues have come and are falling. As the ten plagues came upon Egypt, so will the "Seven Last Plagues" come upon those nations which have persecuted the true Church of God.

At last the "Witnesses" are seemingly overthrown in that three years and a half of the French Revolution. Paris, especially the Paris of the Reign of Terror, might well be called "Sodom and Egypt, where also our Lord was crucified"; for they boasted that the Bible and the Church would be no more.

But the French Revolution over, and these two wit-

nesses come forth with renewed life. With the establishment of the British and Foreign Bible Society, in 1804, and the American Bible Society, in 1816, more Bibles have gone forth in the last century than in all the centuries before. The Church also, with her missions encircling the globe, has shown signs of life and usefulness as never before. Truly, these two witnesses have been exalted to the very throne of heaven.

Now all this was given for encouragement, to cheer the disappointed Messenger and to fit him to "prophesy again." As a matter of fact, the writer well remembers the good, old Adventist preachers showing with charts and pictures the terrible persecutions through which the Church had come; and they were showing it, too, that the believers in the message might take courage. So the method of encouragement was not only recommended, but actually tried and fulfilled.

The Messenger Finds Opportunity.—Though the Messenger be encouraged, he is not yet being heard. This is because he lacks opportunity. He has the willing mind, the understanding heart, the ready voice; but the listening ear is wanting. The world simply refuses to hear. It never will hear, till it is forced to by pressure of circumstances. The watchman-prophet will never again be heard, till forces beyond his reach shall compel the world to listen.

The foundation of this awakening is to be found in verse 13. In studying this awakening, we must ever keep in mind that we are under the Sixth Trumpet, or Second Woe, which we have found to be Turkey. There is an "Earthquake," an upheaval, possibly a real earthquake of more than usual violence. Even as we write, earth-

quake conditions are making themselves felt in Constantinople in addition to the horrors of pestilence and famine, war and revolution. The conditions are ripe. O, that the watchman may be ready!

"Seven thousand," or many thousand, are slain in the destruction. So many, in fact, that the startled world is obliged to take notice. "A tenth part," or a large part, of the city falls. It is the city of the Sixth Trumpet, of the Second Woe, of the Turkish Empire—it is Constantinople itself.

And does it look that way? Are events pointing in that direction? Our readers may well stop and consider. The end of Turkey in Europe is in sight; and the long deferred justice of God hasteth greatly.

"The remnant," or the rest of the world, "is affrighted, and gives glory to the God of Heaven." The people and the world in general are now not afraid of much of anything. Fear is one thing which society today seems to lack. But, when God's time shall come, and come it will, they will then fear and glorify God. They will realize that something has happened, and that the hand of God is in it. With the advent of fear and of glorifying of God, will come the desire to know what it all means. In no other way will the public ear be opened.

From all this, it would seem that, with the fall of Constantinople, there will be a public sense of fear, an inclination to glorify God, and a desire to know the meaning of it all. It is then that we hear the voice of the message from the lips of the watchman. Verse 14 contains his prophecy: "The Second Woe is passed, and behold, the third woe cometh quickly." This is his message.

"The Second Woe is past," the Sixth Trumpet is over,

Turkey in Europe is no more, and Constantinople has fallen. This is the way the Messenger will call to a God-fearing and God-glorifying world. "These great events are fulfilling prophecy," he will go on to demonstrate. He will then have a great field of opportunity; for a frightened world shall listen.

"And the Third Woe, the Seventh Trumpet, the Resurrection Trumpet cometh," he will announce. Thus will the Messenger point the world ahead to a greater time, when God will shake not only an empire but a world.

We have not yet entered into the time called "Quickly"; we cannot enter in until Constantinople shall have fallen and a world shall be in fear. It will not be a message of definite time, but the watchman will cry, "Quickly!" Can we measure God's "Quickly"? Can we tell just how long it will be? No, we can do no such thing. God has never given to this world a "Quickly" before, and there will never be another. Just because we cannot measure it, just so much more the reason why there should be no delay. It will be a solemn hour, when, once more, the voice of the watchman shall be heard. To the slumbering Church, it will be the "Midnight Cry"; to the sinning world, it will be mercy's last appeal. And what is more, the conditions are with us, the time is at hand.

How great will be this prophecy, may be understood when we read verses 15-18. Voices from heaven, disturbed nations, wrath of God, resurrection, judgment, reward, and punishment are all there. It is the end of the nations; it is the ending of sin; it is the coming of Christ in the power of His kingdom. Let us be ready.

Questions for Review.

1. What can you tell of the book of Revelation? Its source? Its Giver? Its transmission? Its receiver? Its purpose?
2. How may the book be divided and subdivided?
3. How many lines of prophecy have we studied? How many main lines? How many side lines?
4. In how many ways can we use the Seven Churches?
5. Considered historically, what is the time of each Church?
6. What was the book with the Seven Seals? Explain the seals.
7. How many seals in chapter 7?
8. Explain the times of the trumpets. What are the Three Woes?
9. Who is the Messenger of chapter 10? When did he prophesy, and when will he prophesy again?
10. Explain the Two Witnesses.

Note.—The next questions for review will be found at the end of chapter 22.

CHAPTER XVII

THE DRAGON AND THE TWO BEASTS

He that leadeth into captivity shall go into captivity: He that killeth with the sword must be killed with the sword. Here is the patience and faith of the saints.—
Revelation 13: 10.

As we have already remarked, the last verse of chapter 11 is in doubt. By some, it is placed at the end of the great line of trumpets. In that case, it would reveal conditions of alarm and break-up at the close of the gospel dispensation. It would make manifest Christ, the True Ark of the Everlasting Covenant, with all the circumstances attendant on His glorious appearing. By others, it is placed at the beginning of the next line of prophecy. In that case, it would present Christ as much the Ark as High Priest of the New Covenant, in the most holy place, heaven itself, in the anti typical tabernacle which the Lord pitched, and not man. We hold the latter view, but we shall leave it for our readers as a matter of private opinion.

General View of the Line.—In the next two chapters, 12 and 13, we have a line of a dragon and two beasts. If we were to understand this as a continuous line, we should soon come to grief. We should find three equal periods of darkness and persecution. The expression “time, times, and half a time,” “forty-two months,” and

"1260 days" are equal expressions, for they stand for the same length of time. If we were to conclude that this was all a continuous line, we would then have three long nights of persecution to account for. But this, let us hope, will never be; for the prophet Nahum has well said: "Affliction shall not rise up the second time" (Nahum 1: 9).

We have, in fact, a series of five pictures. These pictures should be considered as moving scenes which are constantly changing, showing us different phases of the church and its struggle through the dispensation. The picture of the woman as a type of the church, is carried through chapter 12. We shall briefly consider the following: the great red dragon (Rev. 12: 3-12), the serpent dragon (12: 13-17), the leopard beast (13: 1-10), the two-horned beast (13: 11 and onward).

The Scene of Action.—But let us notice, first of all, the scene of action. These things—some of them not very good things—are said to be in heaven. Here we see the woman-church and her persecutors. This is surely not the heaven where God dwells. There has been no war in His most holy place. But in the symbolic heaven, that is, the scene of action, there have been all such things as war, deception, opposition, and persecution. This is, then, the mere scene of action or the symbolic heaven.

The Woman, a Type of the Church.—In the introduction of chapter 12, we have a picture of a woman, a well known type of the church. She is clothed with the sun, or with the light of the gospel. The reflected moonlight of the old law is under her feet, or has passed by. And she has the starry crown of the twelve apostles.

She is about to give birth to a man-child. Some have thought that this man-child was Jesus, born of the church at His first advent. Others consider it to represent that union of the church and state born of the church in the fourth and fifth centuries, and fostered by Constantine and his successors. In either case, the result would be the same; but we are inclined to the latter view. It is true that Christ is to break all nations with a rod of iron; but the Papal union of church and state thus ruled them. We know, only too well, that this union was exalted to the throne of universal rulership, and was honored as God throughout the dark ages.

The Great Red Dragon of Pagan Rome.—This dragon is Pagan Rome. We shall see, however, that it differentiates or develops into something else. Its seven heads are crowned, for there have been seven forms of government in Rome, viz., kings, consuls, dictators, decemvirs, triumvirs, emperors, and popes. It was Pagan Rome which persecuted the stars of the church, the apostles.

The Dragon Changes His Name.—During the long night of the dark ages, we see the woman in the wilderness. There was the false church nourished, while the true church was persecuted. But in verses 7-12, we see this persecuting power cast out and dethroned. But it has changed its name. It is great red dragon no longer, but it receives that more extended title of verse 9. Somewhere in the long night of persecution, great red dragon has become dragon, old serpent, Devil, and Satan; for Pagan Rome has become Papal. Let us then keep in mind that "great red dragon" is Pagan Rome, and "dragon, old serpent, Devil and Satan" is Papal Rome.

With the waning of the power of Papal Rome have come the opportunities of the Reformation period. This is the rejoicing time of verse 10. It is, of course, the martyrs of that long night to persecution who are honored in verse 11. But the dethroned Papacy has great wrath in verse 12, as we see it at the present time; but his time is short.

The Serpent Dragon, Another View of Persecuting Rome, Rev. 12: 13-17.—This is another view of the dragon as a serpent, or deceiver. We must remember that long before the casting out of the Papacy, in verses 7-9, there was a time in the fourth and fifth centuries when Paganism received a like fate. It is to this casting out that reference is made in verse 13. The woman, or church, is persecuted, and, with the wings of a great eagle, she flies away into the wilderness for the long night of Papal power. With a flood of waters out of the dragon's mouth, with curses and threats and Papal "Bulls," the serpent endeavors to overcome the Church. "The earth helped the woman," for the discovery of America, Australia, and other far-off lands, made flight from persecution possible. But, even still, as at this present, the dragon is wroth with the church, ready to make war with "the remnant of her seed"; for "Pagan" and "Papal" are but different phases of the same old dragon.

The Leopard Beast, or Papal Rome, Rev. 13: 1-10.—In this view of Rome we see the beast, or Rome from the Papal side. It arises from the sea, or from the multitudes of Europe. It carries the marks of all the beasts of Daniel 7, for the Papacy has adopted and given Christian names to forms of Paganism from all these

systems. The ten horns are now crowned, for the divisions of the Western Empire have arisen as nations of Europe. The Pagan dragon gives to the Papal beast his "power" as a universal ruler, and his "Seat," or capital city, Rome itself, and "great Authority." Papal Rome is merely Pagan Rome continued. One of the heads, the Papal, received a deadly wound. The Pope was taken prisoner in 1798, and died in exile in 1799; but, with the election of a new Pope in 1800, after a year's interim, "the deadly wound was healed." This beast has been true to his picture, blasphemous and persecuting. The seal of publicity in verse 9 emphasizes this Papal beast as a public danger.

A Double Downfall.—In verse 10, we see the Papal beast the victim of a double overthrow. He who has numbered his captives by the millions, shall go into captivity. September 20, 1870, Rome was taken and the Pope's temporal power was taken away. Since that time, he has been a virtual prisoner in his Vatican Palace. But he must perish by the sword. He now awaits that overthrow, and we know that the causes of such overthrow are ripe. Italy's financial needs will, sooner or later, make the treasures of the Vatican a prey. Even then, a shadowy Papacy may continue to be destroyed at the brightness of His coming.

The Two-horned Beast. Turkey makes an Image, verse 11, Sq.—Mohammedanism arose from the "Earth," or from the desert of Arabia. Like Rome, Mohammed made a two-horned claim of power over church and state. This is further shown in the two horns of the

crescent. Lamb-like in appearance, any church-state power has the dragon voice.

Mohammed was "the false prophet." Like Rome, he was a deceiver. We have seen that the Turk was early in the use of gunpowder, and thus he brought fire from heaven. But he makes an image to the first beast. For, after that beast had ceased openly to persecute, Turkey is found as a persecuting power. The writer was told by an Armenian refugee that, during the bloody persecutions, if any would hold up one finger of the right hand as a token that they received the one Allah, or would agree to wear the turban as a sign of submission to the prophet, they might go free. Thus was the mark in the forehead and in the right hand.

After the image of the beast is made, we see no more of the two-horned persecutor. Verse 18 refers back to Rome as the first beast. There is a number of a man, that is, the Pope, and this number must total 666. Here is a title which this man wears at times, and claims at all times, "Vicarious Filii Dei," i. e., Vicegerent of the Son of God, meaning, a man in the place of the Son of God.

We are making below a chart of this blasphemous title. We are giving to this Roman title of a Roman Pope its value in the Roman system. It will be remembered that in the Latin, the letters U and V were one and the same, and, therefore, they should have the same value.

In the Roman nomenclature only seven letters are given value, as follows:

I	=	1
V	=	5
X	=	10
L	=	50

$$C = 100$$

$$D = 500$$

$$M = 1,000$$

But U should be given the same value as V, that is, 5. All other numbers are made by addition or subtraction. If a letter of smaller value follow one of a larger, it should be added, e. g., VI equals 6. If a letter of smaller value precedes, it should be subtracted, e. g., IV equals 4.

VICARIUS FILII DEI, VICEGERENT OF THE SON OF GOD.

Letter Value

$$V = 5$$

$$I = 1$$

$$C = 100$$

$$A = 0$$

$$R = 0$$

$$I = 1$$

$$U = V = 5$$

$$S = 0$$

$$F = 0$$

$$I = 1$$

$$L = 50$$

$$I = 1$$

$$I = 1$$

$$D = 500$$

$$E = 0$$

$$I = 1$$

Total, 666, or six hundred, three-score, and six.



CHAPTER XVIII

THE THREE ANGEL MESSAGES

Fear God, and give glory to Him; for the hour of His judgment is come: And worship Him that made heaven, and earth, and the sea, and the fountains of water.—
Revelation 14: 7.

Some truths are always true; they are principles which never fail. For ever and for ever, God is love. So universally true is this last clause that we did not inclose it in quotation marks. It is common property. There never was a time when God was not love; and there never will be. When we come to the final analysis, some acts, which seem most severe, are, after all, love-dictated and mercy-producing. These may be called Eternal Truths.

But there are truths which are due at certain times; and they are not true at other times. Noah announced a coming flood of waters. I should make no such announcement, but in his time such a flood was due, and in my time it is not. These are Dispensational Truths.

The fourteenth chapter of Revelation is a chapter of special messages. We have already studied the first five verses. There were a certain number having a common experience, which no others could share. They were Jews who heeded Christ or His apostles when that whole nation might have accepted the gospel, but did not. This hundred and forty-four thousand constituted the sealing of the Old Dispensation and the opening of

the New. Their time has past; it will never come again.

Rev. 14: 6 is the opening of a new line of prophecy. It is a line of three messages. But these messages will be seen to be strongly related. The first messenger has the "Everlasting," or age-lasting gospel to preach to them that dwell on the earth. Thus, from his time and onward, the proper statement of the gospel will be as he announces it. The other messages must be in harmony with him. These messages are, in fact, but three manifestations of one great movement.

The First Message, Rev. 14: 6, 7.—In order to locate this messenger, we must consider well his message as to what he actually says. The message will be found to be a double announcement: first, God is coming in judgment; second, God was the Creator. These announcements are in the opposite order from what we should expect. We should naturally look for creation first and the announcement of coming judgment afterward. But all this helps us to fix the time of the message. That these two events should be proclaimed successively, and in the opposite order from what we should expect, would not happen once in a million times. Should we find such an occurrence in human history, it would, in all probability, never take place again.

In the year 1000, the Roman church proclaimed the coming of the Lord; and again, in 1030-1033. But these messages were not followed by declarations of creation. In 1648 the Fifth Monarchy Men looked for the setting up of the fifth universal empire; but there was no special mention of creation.

The Nineteenth Century faced two great questions: first, would the world go on for ever as it was, develop-

ing, inventing, improving, evolving? second, had the new science of Geology overthrown the Mosaic account of creation? To meet these questions there arose two remarkable men, and both of them were named Miller. In America, William Miller, in 1844, proclaimed that God was coming in judgment. And again it was re-echoed in 1854. In 1856 Hugh Miller, the Scotch geologist, wrote his famous book, "The Story of the Rocks," and thus he declared that God was the Creator. It is an interesting fact that these "Millerites," have been among the foremost to keep alive the advocacy of the message that God was the Creator. On that, the Adventist movement has been a unit, while other religious bodies have been drifting.

We know, then, the time of the First Angel's Message, 1844-1856; and the other messages will follow.

[Note.—It is not to be understood that we would explain the first chapter of Genesis as does Hugh Miller in his "Story of the Rocks." Neither of the Millers was entirely right; but they were on the right track.]

The Second Message, Rev. 14: 8.—Babylon, as we shall learn (See Chapter XX), refers to the Roman Catholic union of church and state, and may be applied primarily to Rome itself. This second message, therefore, has to do with the fall of Mystic Babylon, or Rome.

"Babylon is fallen, is fallen." This repetition is also found in Rev. 18: 2 and Isa. 21: 9. There were two powers for Rome to lose, her temporal, and her spiritual powers. In 1870, Rome lost her temporal power, but her spiritual power she still retains.

We stand, then, at this present writing, between the two falls of Rome, or Mystic Babylon. Those who pre-

tend now to proclaim the Third Message are slightly premature.

The Third Message, Rev. 14: 9-12.—As the third message is not yet proclaimed, we should not be too definite in explaining it. It is against the mark and image of the beast. This we have found to refer to Mohammedan Turkey. The message therefore is to be connected with that downfall of the nations already threatening. From present indications this would seem to come before the fall of Rome; but it will doubtless be delayed, to follow in its order.

“Fire and brimstone,” as in Rev. 9, has to do with the use of gunpowder, and refers to a military overthrow. “No rest day or night” would signify that, when once this destruction begins, it will not cease till the fullness of God’s fury is poured out upon the nations. Smoke is a consequence of fire; for this work will be eternal in its results. The nations thus fallen will never rise again. But, to the saints of God, keeping Divine commands and holding the Christian faith, this is a time of patient waiting.

In a word, we must emphasize what we have already said. These three messages are but the three works of one great messenger. He who carried the age-lasting gospel has set the pace for the announcements which follow. Adventism carried the first message. Adventism is watching Rome and Turkey. Adventism must give the “Midnight Cry.” Adventism must “prophesy again”;—and it will.

It will be seen that the future announcement of the watchman-prophet will have a double cry, one for the fall of Rome, and another for the overthrow of the Turk.

The nations of men will some day be awakened, and that, suddenly; but the watchman must stay awake. His work is now.

In verse 13, there is a blessing for the dead who die in the Lord. It was not blessed to die, although "they rest from their labors." They were not blessed at their funerals, though "their works do follow them." John looks up and sees the blessing—The Deliverer at hand.

In verses 14-16, we see the coming Christ, and the gathering of the people of God, the wheat of the earth. As wheat harvest preceded vintage so must God first provide for His people. They are to be delivered, not only from the final destruction of the wicked, but also from "the time of trouble."

In verses 17-20, Christ is seen to act through His angels. We hardly think this to be the final destruction of the wicked for their individual sins, but the great overthrow of the nations. Here is the great winepress of Isa. 63: 1-6. "A thousand and six hundred furlongs" is an indefinite number, but is made to stand for a very great destruction.

Thus, from their blessed rest, the blessed dead awake to blessed reward; while the blood of the rebellious nations is sprinkled upon the vesture of the All-conquering Messiah.

CHAPTER XIX

THE SEVEN LAST PLAGUES

And the temple was filled with smoke, from the glory of God, and from His presence, and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.—Revelation 15: 8.

Entering upon a study of the fifteenth and sixteenth chapters of Revelation, we shall need to keep in mind the closing scene of the chapter before. The wheat of the earth has been gathered, and the clusters of earth's vine have been crushed in the great wine press of the wrath of God. The people of God are gathered and delivered, while the nations of men stagger and fall. These are not new earth conditions, but the first stage of that deliverance spoken of in Dan. 12: 1. It is the time when the 91st Psalm becomes a glorious reality.

Chapter fifteen is a picture of that glorious deliverance. The final victory is that of the "three angel messages." (Verse 2.) They sing a song which embraces the whole plan. (Verses 3 and 4.) The judgments of God will then be fully made manifest. (Verse 4.)

The seven last plagues are seven phases of woe which we shall see upon the falling nations. They do not happen one after another, for they are "Last" plagues. When things take place one by one, only one of them can be the last. There can be only two last when they

happen two by two. And there can be seven last plagues, only when they occur by sevens. Here are seven "Last" plagues which take place together as seven phases of one great overthrow.

The smoke from the temple is quite different from that which we saw in the ninth of Revelation coming from the pit. That was the smoke of error; but this carries with it the glory of God. It is like the pillar of smoke which led the Children of Israel. It was glory upon the people of God, but darkness and destruction upon their enemies. That no man could enter, would seem to show that probation has been closed, and mercy's door shut forever.

These vials or bowls contain the wrath of God. It is His wrath upon the nations. They have filled their times; they have had their opportunities; and they have failed. When man has used all his power and tried all his legislation, it will take the wrath of God to cleanse a world.

These vials are not yet, and when they are poured out, probation will be closed. But so near is the time of their fulfillment that already we can see the conditions which may produce them. Even now, we have the material for fuel and the questions which, like matches, will light up the final conflagration.

In studying these last plagues, we must keep two things in mind. First, with each one, we must remember that the other six are all taking place at the same time. It is a seven-fold calamity, all falling at once. Second, we have the conditions already which may, at a moment's notice, set all this world ablaze with war and confusion.

These plagues are not poured out till the word is

given. Rev. 16: 1. This voice is from the temple, for not till the work of the church is finished can these destroying messengers go forth. These vials are poured out upon the earth, for earth must be the theatre of these mighty events now opening before us.

The Work of Pestilence, Rev. 16: 2. The First Vial.—Camps and military life breed disease. If an army of normal, healthy men were enlisted today, in less than six months there would be plenty of work for the hospital, even if no battles were fought. As a result of the Spanish-American war, an epidemic of smallpox swept the country. Cholera in Constantinople during the Balkan War is an illustration of what we mean. Europe is now an armed camp in time of peace, and military conditions are on the increase. Here then are the conditions ready to scourge a world with pestilence.

The Navies Assemble, Rev. 16: 3. The Second Vial.—This is similar to the ravages of Genseric the Vandal. Rev. 8: 8, 9. It is a prophecy of destruction by sea. When we think of the navies of today, and the possibility that they may soon be engaged in their awful work, we shudder for results. One world-wide battle by sea, and the once proud fleets of the nations will be ready for the junkheap, with their thousands buried beneath the wave.

The Armies Advance, Rev. 16: 4-7. The Third Vial.—Attila the Hun (see Rev. 8: 10, 11), on account of his vast following, had to follow the rivers and fountains of water. They had to have an abundant water supply. So will it be with the millions of the armies of earth. Nations which have shed the blood of God's defenceless peo-

ple, and which have trodden down the poor, must now have blood to drink. The voices of witnesses from the temple and from the altar testify that this judgment is righteous.

A Sun-struck World, Rev. 16: 8, 9. The Fourth Vial.—

It would not be hard to imagine the literal sun doing this very thing. Only a few degrees in temperature above the highest Summer heat would be necessary. But the sun is a symbol of the gospel. When once probation shall be closed, the gospel, which would have saved men, will now condemn. No longer a life saver, it has become a death dealer. When men think of the opportunities they have had and lost, it will greatly increase their sorrows. How sad! "Too late."

Rome in Darkness, Rev. 16: 10, 11. The Fifth Vial.—

Rome is the seat of the beast, the capital of his activities. The mother of the dark ages ends in darkness. The blasphemous Papacy still blasphemes. The end of the Hierarchy is anarchy. Roman Catholics may repent, but the Papacy, never. Do not forget that, even now, Rome is bringing herself into that condition; seeking for power, her end is darkness.

The Nations Gather, Rev. 16: 12-17. The Sixth Vial.—

—As the loosing of the powers in the Euphrates Valley (Rev. 9: 14) formed the Turkish Empire, so the drying up of the Euphrates will put an end to Turkish dominion. While Turkey is waning, or drying up, the way of the kings of the East is being prepared; for Persia, China, Japan, and India are coming into world politics.

The dragon is Paganism. The beast is Papal Rome and

the nations which have supported it. The False Prophet is Mohammedanism. The frog lives a double life, in water and on land; so the nations in their warfare use the navy and the army. From these powers come forth three unclean spirits: first, the spirit of commercialism; second, the spirit of militarism and the love of warlike display; third, that false notion that to prepare for war is the best method of making peace. These are the forces which already are beginning to gather the nations.

The announcement in verse 15 is of the coming of Christ. But we must ever keep in mind that these plagues are parallel and are all going on at the same time. This event, then, will have the same relationship to all other plagues. The thought is this: Probation closes, and God gathers His people. The plagues are let loose upon the nations. In the midst of it all, Christ will come, and the judgment, which is final and individual, will take place.

Armageddon is generally considered as the name of the last, great battle. But from this description, it would seem to us to be the gathering place of God's people. We are coming to feel that both positions may be correct. If God should gather His people at Armageddon or anywhere else, it would be a natural point of attack at the hand of the nations. Thus they would surround the camp of the saints, as in Rev. 20: 9.

Airships to the Battle, Rev. 16: 17-21. The Seventh Vial.—These plagues could not have been fulfilled in a time before the airship became a possibility. This vial is poured into the air, for the atmosphere has become a theatre of military action. The airship may or may not become practicable for commercial purposes, but it is

already of use in warfare. Let us consider, for a moment, the relation of the airship to civilization.

The airship might be of great value to the civilized world. If the airship were common, as the automobile has become, man would travel more widely, and know more of the world. He would become more independent in trade, for he would depend less on great corporations. He could migrate like the birds, making a summer crop at his northern home and a winter crop in the tropics. All this would be a day-dream most beautiful.

If man were always constructive, if he only used his powers in a just and righteous way, we might hope that this dream could be realized. But, as it is, let it be but a dream; for man is often destructive, and the crime which rides in automobiles would sail in airships. Already, human nature has abused every God-given power, and flying would not make us angels.

You could not trace an airship crime, and crimes there would be. Even now, civilization is on the verge of ruin because invention is being used in a wrong way. The airship would be the straw to break the social back. With crime in the air, untraceable and unpunishable, this veneered barbarism which we call civilization would collapse, and all progress would be at an end. Our day-dream has now become a nightmare, which, let us hope, may never be.

It is more than probable that the leading use of the airship will be for governmental and military purposes. But here it may play a very destructive part.

At the close of the old dispensation, Jesus cried, "It is finished." But at the close of human history, we hear the voice, "It is done." Society breaks down with voices and thunderings. Nature is convulsed with the

greatest of all earthquakes. Islands and mountains are removed. Cities and nations fall. God remembers great Babylon to give it of the wine of His wrath. The hail of bombs from airships will forever finish the world-wide reign of terror. Man blasphemes God for the last time, and a world is brought to judgment.

CHAPTER XX

THE WOMAN ON THE SCARLET-COLORED BEAST

And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS, AND ABOMINATION OF THE EARTH.—Revelation 17: 5.

Who is this woman on the scarlet-colored beast? Let two quotations answer us: "The seven heads are seven mountains [or hills], on which the woman sitteth" (Rev. 17: 9). "And the woman which thou sawest is that great city which reigneth over the kings of the earth" (Rev. 17: 18). A woman is a usual type of the church. Here is a woman or church connected with a city, as, the Roman church. This city is situated on seven hills, peculiarly true of Rome. Even John in his day knew of Rome as reigning over the kings of the earth. The thing that surprised John was that Rome, which he knew as a Pagan persecuting power, should ever become the seat of the church, and that the church itself should ever persecute.

History condemns the union of church and state. The long night of the middle ages was its fruit. No church can hold state power and be pure. The persecuted in England became persecutors in Massachusetts, when once the power was theirs. No church, however high its aims may be, can be safely trusted with the affairs of state.

Science condemns the union of church and state. When once the state is fettered to a creed, progress ceases—all investigation is at an end. Rome was the persecutor of Galileo as well as of Luther. No progress can stand before a self-seeking, state-fed hierarchy.

God's word condemns the union of church and state. Christ is the true Bridegroom and the Church, the true bride. Now if the bride, forgetful of her sacred calling, flirts with the state for power, money, or fame, this false union is, as it is pictured, a political and religious fornication. (See verse 2.)

But the strongest picture ever drawn of this false union, is that of a woman on a scarlet-colored beast. Heretofore, we have had church and state blended in one form, as, a dragon, a serpent, or a beast. But now, the church is represented by a woman riding upon a beast or seated upon the nations. This woman is corrupt, for the marks of corruption are with her. Upon her beast are the names of blasphemy; and her cup is full of abominations. In 1825, Pope Leo XII caused a medal to be struck in his honor. On one side was a picture of himself, and on the other, to represent the church, was a woman holding a golden cup, and under it was the motto: *Sedet super universum* (She sits over the universe).

Here is the real spirit of Rome, and the angel has perfectly drawn her picture. Here are the gaudy robes of a licentious priesthood, the silk, and purple and scarlet; and here are the treasures of centuries, gold, and precious stones, and pearls. John wonders that such a thing can be.

John is brought forward in vision. He had this Revelation not later than 96 A. D., but he sees the woman in a time then future. He sees the woman drunken with

the blood of the saints and with the blood of the martyrs of Jesus. She is not drinking, she is drunken; and her days as a legal persecutor are ended. In 1773, Austria, which was at that time Papal champion, abolished the order of Jesuits, which was not again to be re-organized till 1814. In 1779, Austria declared for freedom of conscience. Thus Austria was a beast, for it was supporting the Papacy; and it was not a beast, for it was abolishing the Jesuits and declaring for freedom of conscience. It was, in fact, a now-you-see-it-now-you-don't beast.

Let us now consider Rev. 17: 10, 11, and apply the test of the nations. Taking our stand at the year 1779, where John did, and where Jesus did (Matt. 24: 29), let us look both backward and forward. These seven heads will represent seven nations which have, one after another, supported the claims of the Papacy.

The Eastern Roman Empire, with its capital at Constantinople, was the first great power to support the claims of the Bishop of Rome as the head of the church. In 532, Justinian, the Emperor, overthrew, or caused to be overthrown, the Arian kingdoms which stood in the way of Papal supremacy. In 610, the Pope was declared Universal Bishop. This alliance was continued until, in the eighth century, a second alliance was formed between the Popes and the Kings of France. In the eleventh century, the Popes exchanged the support of the French for that of Germany. When Germany weakened, the Popes relied upon the Dukes of Naples; and, in the Fifteenth Century, we see Naples succeeded by Spain, the most cruel of them all. With the break-up of the great Spanish Empire, Austria retained Papal support as we see it in 1779. Thus five heads had fallen or passed

by, viz., the Eastern Roman Empire, France, Germany, Naples, and Spain. When John first views it, Austria, the sixth power, the beast that was and is not, was Papal supporter.

These six powers in turn stood in the limelight of history from a century to two centuries and a half. But the seventh is to continue but a "Short space." With the French Revolution and the wars of Napoleon, Austria failed as a great power. In 1804, an alliance was formed between Napoleon and the Vatican, which was partly broken in 1809, and came to a full end with the overthrow of Napoleon in 1814. Thus the seventh power continued but for the short space of ten years. But Austria, the beast that was and is not, is to come forward a second time, to be the eighth supporter. This arrangement was agreed upon at the Congress of Vienna, December, 1815. In 1866, Austria's championship of the Papacy came forever to an end, and the Pope was left without a supporter. Thus was the prophetic description fully carried out. But Napoleon III of France was ambitious to add his name to this list. In 1869 he sent an army to Rome, the great Council of Rome was held, and the Pope was declared infallible, under the expectation of French protection. But the Franco-Prussian War of 1870 put an end to Napoleon's dream of support and to his empire. He had trodden where the prophet had said, "No," and he paid the price with his empire and his life. No longer is the Papacy beast supported, but is seated upon the many waters of peoples and multitudes of her following, but not upon alliance with any kingdom. When the Pope's temporal power was taken away in 1870, then it may be said that the woman was beast-dismounted.

All prophetic nations are said to arise from the "Bot-

tomless Pit" because their claim to power has no foundation in fact. Their claim is merely measured by their power to wield the sword. But of Austria it is said that it "goeth into perdition," or into waste. Austria, it has been seen of late, has a dream of empire and of future greatness; but her days are numbered. Let Austria be never so great, and the Balkan States never so small, the word of God will stand; it will not be broken.

The ten horns in this picture represent the ten states of Italy. At first, these states give their strength and power unto the beast, and are counted for a time with him; for Italy was a part of Austria until her liberation in 1848. But there comes a sudden change in Italy's attitude. The war with the Lamb, of verse 14, is merely the fact that God takes that power, nominally Catholic, and uses it as an instrument to carry out His will. It is in this way that Italy comes to hate the Woman. The Papacy was made desolate, when, in 1870, her temporal power was taken away. But Italy is to do more than all this. Italy must make the Papacy naked, or expose the system fully to the world. Italy must "eat her flesh," or devour her substance, and burn her with fire. This, Italy will never do till she is driven by the force of circumstances. Italy's need of money, a need which is already becoming urgent, will be the chief cause to bring about such results.

By the title which we have quoted above, the Pope is "Mystery." Several of the Pontiffs used this title till Luther said so much that the use of the title was dropped; but it was worn long enough to earn the name. He is "Babylon the Great," or mystic Babylon. Ancient Babylon fell centuries before John's time, but Papal Rome is the antitypical Babylon of today. This Wom-

Comments

an-Church is also called "The Mother of Harlots," a title not very flattering to those churches which look back to Rome as a pattern. And Rome is said to be, as, historically, it has been, "the abomination of the earth."

It is one of the seven angels having the seven vials who introduced John to this picture. This is because the angel wishes to prove that Rome is ripe and worthy of the doom awaiting her. We are now to study something of that doom in chapter 18.

"Babylon is fallen, is fallen."—The eighteenth chapter of Revelation is an enlargement of the second angel's message. Rev. 18: 1-3 is an extension of Rev. 14: 8 and Isa. 21: 9. In all these passages, Babylon is given a double fall. Papal Rome had her first fall in 1870, and her second fall is still future; but the conditions are fast appearing to bring this event about. In this, as we have already seen, Italy must play a leading part. It will be easily seen that such a fall is of world-wide importance and will bring world-wide results. There is another voice in Rev. 18: 4-8. It is a voice of invitation and of warning. When Rome falls, the Messenger who carries the line of messages, the great Adventual Movement, in fact, shall cry aloud; for it alone has been fully watching the signs, and will be ready. The popular church will plainly see in Rome's fall its own end. It is necessary, then, that the Messenger be fully ready.

Rome's fall will be world-wide in its effects. Its doom will not be confined to the church. It has ruled nations and still claims that right. The expensive institutions of Rome have enriched trade and commerce, and priests have made merchandise of religion; and Rome's fall will deeply affect all these. All rulers, merchants, and sea-

men are pictured as weeping and wailing. When, like a mighty millstone, Rome shall go down, her wonderful music shall cease, the light of her candles shall go out, her power to control trade shall fail, and her joyful wedding-parties shall be no more. Read again the eighteenth chapter and reflect. And remember the time is near.

In Rev. 19: 1-10, we are given another view of the delivered church. The fall of Rome will be the everlasting freedom of the saints of God. At last, His people are to be gathered into "The Marriage Supper of the Lamb." When apostate Rome is judged, the children of God will rejoice.

The Man on the White Horse.—Rev. 19: 11-21 is another view of the fall of the nations, as in Rev. 16 and in Isa. 63: 1-6. The fowls and beasts are gathered to the "Supper of the Great God" to eat the flesh of those fallen in battle and by all the other plagues. It is Christ whom we see on the White Horse of victory. He is finally to rule all nations with a rod of iron. Wicked nations shall fall before Him, and the nations of them that are saved shall walk in the light of His glory. Already, the nations are arming, and the time is near.

CHAPTER XXI

THE DRAGON'S BONDAGE

For a thousand years in Thy sight are but as yesterday when it is past, or as a watch in the night.—Psalm 90: 4.

Whoever reads this chapter to learn our view or to satisfy curiosity will find the task most uninteresting, and will fail of satisfactory results. But whoever reads this entire book will not find the difficulties to be very great. True, the line of Revelation 20 presents problems, but with a careful study of symbols in general, and of Revelation in particular, those problems will find easy answers.

In the passage above quoted, "Yesterday when it is past" is a period of twenty-four hours; while "a watch in the night" is but three hours. But "a thousand years" is compared to both; that is, it is made to represent an indefinite term. This is a symbolic number.

"For every beast of the forest is Mine, and the cattle upon a thousand hills" (Psa. 50: 10). In this passage, the term "thousand hills" is used to represent all the hills of earth; and, if so, then the term "thousand years" would represent all the years, unless a reserve should be made, as, in Rev. 20: 3, "a little season." We find, then, that the term "thousand years" is indefinite and represents all the years which remain, except a little season.

Is the twentieth of Revelation literal or symbolic? It is symbolic; for we see at a glance such terms as

“Beast,” “Image,” and “Mark of the Beast,” which are elsewhere considered as symbols. Is this chapter at the beginning or at the end of a prophetic line? We answer emphatically, “At the beginning” ; for the nineteenth chapter has just closed a great prophetic line. We may, in fact, say that this chapter includes a full line of prophecy.

We shall need to study another symbol. It is “Dragon, old serpent, Devil, and Satan.” This is a compound symbol, and refers to one power, for it says: “Shut Him up, and set a seal on Him.” We have met with this symbol before, in the study of the dragon. For brevity, we will call it the Serpent-Dragon. We will remember that during the long night of the dark ages, “Great Red Dragon” of Pagan Rome differentiated into the serpent-dragon of Papal Rome. In Rev. 20, then, we are not dealing with the literal devil, nor yet with Pagan Rome as the “Great Red Dragon.” We are dealing with the Serpent-Dragon of the Papacy, and with nothing else.

The twentieth of Revelation may be divided into four sections, and they may thus be entitled: The Dragon’s Bondage. (Vs. 1-3.) The Reigning Period. (Vs. 4-6.) The Loosing of the Dragon. (Vs. 7-10.) The Judgment Scene. (Vs. 11-15.)

The Dragon’s Bondage, Rev. 20: 1-3.—There are two leading symbols in this passage: “Angel from Heaven” and “Serpent-Dragon.” The first of these is too indefinite. It signifies an army, nation, movement, or church carrying out God’s will. But we have already seen that “Serpent-Dragon” is Papal Rome. In 1870, the Papacy was bound, for it lost power over the nations. Italy was the “Angel” or power that accomplished this. Italy

took Rome, the "Key" of the situation, on the 20th of September. The "Chain" of legal authority had passed from Pius IX to Victor Emmanuel.

The Pope was shut up; for from that day to this he has been a virtual prisoner in his Vatican Palace. He is in the "Bottomless Pit"; for there is no bottom or foundation for his extravagant claims. The "Seal" of power is in the hands of Italy, and will there remain as long as Italy is a power. The Papacy is thus shut up for "a thousand years," or for all the remaining years of the dispensation except "a little season."

The Reigning Period, 1870 and onward, Rev. 20: 4-6.

—Now that Rome is bound, the saints of God are free. "Judgment is given unto them"; for they have a right to choose their own forms of religion, with none to molest nor make afraid. To have the right of choice is to "Reign," in matters of conscience. Even the martyrs who were "Beheaded," etc., may be said to "Reign" by their influence. They were put to death as outlaws; but they "Reign" over us by their influence. Living or dead, the saints of God "Live and Reign" in Christ; for He "Lives and Reigns" for them. To have part in Christ is to have part in "The First Resurrection" (John 11: 25). On those that have part in Christ, "The First Resurrection," the second death shall have no power. Thus, the freedom and sovereignty of the church of God today is the reigning period.

The Loosing of the Dragon, Rev. 20: 7-10.—But the time is near when the Serpent-Dragon must be loosed, not to exercise the power he once held, but to have a part in the battle of the last day. He will yet help to

stir up the nations. Rev. 20: 10 is parallel with Rev. 19: 20. These powers and nations, as we have seen, all go down in one great crash. We cannot, of course, be very definite about events which are not yet, but we already see the nations preparing for just such an overthrow. We cannot, for example, explain fully "the camp of the saints." We know that God's people are to be gathered; but it is better to wait for fulfillments, before being too sure.

The Judgment Scene, Rev. 20: 11-15.—We see Christ on the throne of judgment (Acts 17: 31, 2 Cor. 5: 10). The nations will have been judged as nations; it is the judgment of individuals which we see in this. Here the dead are raised, the books are opened, and all men are judged. To fail of the Book of Life is to fail of life itself. In the lake of fire and brimstone, the nations went down by war; but in this lake of fire, the world is cleansed at last. And from His judgment throne, for the ages, it is life or death.

CHAPTER XXII

THE EARTH MADE NEW

Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness.—2 Peter 3: 13.

And he said unto me, These sayings are faithful and true.—Revelation 22: 6.

Rev. 21 to 22: 6 is a description of what is called "the new heavens and new earth." We are dealing no more with signs and symbols and hidden mysteries, for "these sayings are faithful and true." There are some figures here, chiefly simile, but symbolic language is wanting. This cannot be, as some have thought, a figurative description of the church today, for here, sin, sorrow, pain, and death are no more. All tears are wiped away, and the curse placed upon nature for man's sake is forever eliminated.

In the expression "new heavens and a new earth," "new" signifies "renewed." God made creation, in the first place, new and beautiful and good. He made it for man's sake; but man has marred it with sin. Now that the second Man has arisen without sin, even Jesus Christ, the Righteous, God renews creation for Him. "Heaven," here, is not Heaven where God resides; for, to Heaven, no man can go. (See John 3: 13.) Nor is it the symbolic heaven, the scene of action, not always clean. (See Rev. 12: 7.) It is the atmospheric heaven, the air which en-

velops the earth. By "Earth" is meant this earth renewed, revived, and made free from the curse of thorn or brier or any noxious thing.

"No more sea"; for the great oceans are gone, and a large part of the water is above the firmament. From what we can learn of the earth before the deluge, it is seen from the work of the second creative day that the earth was surrounded by an envelope of water. This would equalize all rays of heat and light, and produce eternal springtime.

Such conditions would produce great forests. Fruits and flowers of all kinds would grow from pole to pole. With the great ocean gone, with the deserts, marshes, and frozen mountain-tops no more, the land area would be much greater. All vegetables, flowers, fruit and animal forms, all powers of earth and forces of nature, would be in the reach of every saved person, and subject to his control. It is in this way that everyone is to rule as king over the forces of nature. This is the first dominion restored. (Micah 4: 8.)

In the study of the false church (Rev. 17), it was seen as a church connected with a city, and that, the real city of Rome. So, the true Church is to have its city, the New Jerusalem. As the city of the false church is real, even so real will be the city of the true Church. As one of the angels having the seven vials had shown to John the church of Rome and her doom; so, one of those angels, possibly the same one, exhibits the New Jerusalem and the final triumph.

This city of New Jerusalem is real, and is to be the capital and metropolis of the new earth. The terms used to describe it may be figures, but that is because human language fails to convey its glorious reality. This city

was not in the original plan. There was nothing like it in the first creation. It is not a renewed but a precious gift, which comes down from God out of Heaven.

This city is described as "Foursquare." The length is as great as the breadth. In describing the height, the word "Equal" is from a word meaning "Proportional." The thought is that the length and breadth is the same, and the height is proportional. As "eight furlongs make one mile," twelve thousand furlongs produce fifteen hundred miles. This would seem to be the measurement of one side. As though the corners rested on New York City, on Topeka, Kansas, on the City of Mexico, and on Havana, Cuba. The height of the wall would be about two hundred and sixteen feet.

As this city is not of the earth, it does not rest upon the earth directly, but upon twelve great foundational arches. The Church is the bride of Christ, and the Church within the city is the bride adorned for her Husband. As the apostles are the foundation of the church, we find their names in the foundational arches. In the tabernacle of the Old Dispensation, the colors were blue, purple, scarlet or red, and fine-twined linen or white. In the precious stones of the foundation, these colors are preserved, and to them are added yellow and green. Blue signified a heavenly or a true people; purple, a royal people; scarlet or red, a blood-bought people; and white, a pure people. In these foundations, yellow and green are added. Yellow is the color of gold, and stands for riches; for the riches of the ages will be found in this city. Green is the color of life and rest; for there is life for the ages, and rest to the people of God.

In the foundations of the city are the names of the apostles, and on the twelve gates are the names of the

twelve tribes of Israel. In this way both dispensations find recognition; for, from these two dispensations, are the people of the saved. These twelve gates are twelve mammoth pearls, every separate gate a pearl. The pearl is the only precious stone which is produced from a form of life. Through these life-made gates will flow the vast multitudes of the life eternal.

When King Solomon made gold as common as silver, and silver as common as brass, and "cedar trees for fir trees," he greatly enriched Jerusalem and brought on the golden age of Israel. But in the New Jerusalem the finest of gold will be mere paving-blocks, hardened by a process not yet known to us, and made as transparent glass, clear as crystal. The very city itself has the qualities of radium; it is an original source of light. Mr. Edison says that he would not be in a room with a pound of radium, for eye-sight and life itself would pay the forfeit. But the great city, fifteen hundred miles square, is all-radial. Truly, the imagination of man staggers and falls before such scenes of glory. The sun may shine, and the moon and the stars, but, in that wondrous city, they will not be needed.

And here is the river of life, the water eternal. Great men have studied and toiled and traveled afar to find the fountain of eternal youth and beauty; but we have found it at last by the way of the cross, at the end of the journey. Before the flood it did not rain; but, by the rising and falling of vapors and by natural irrigation, everything was kept green and beautiful. These conditions will return in the restoration of the "First Dominion; and at the head of the God-given system of irrigation is this marvelous river of life. In it is life for everything with which it comes in contact. No storm nor

tempest shall be known in this Utopia, where the once thirsty desert shall rejoice and the wilderness shall blossom as the rose.

And the Tree of Life is here; not one single tree, but a species or kind. When I say, "In Missouri grows the hickory tree," I do not mean that there is only one hickory tree in Missouri, but that that species or kind of tree is to be found there. And so, along the streets of the city, and on either side of the river, is a species of tree known as the Tree of Life. The Tree of Life was in Eden of old; but man passed it by. Had Adam gone to this tree at the first, and not waited for the serpent, he might have learned life's mystery without sin's history. Neglect opportunity, and the serpent comes, the lie is told, the sin committed, and death follows. But the Tree of Life in the New Jerusalem will be found of those who have already received life through faith in Christ, but who can now enjoy life's luxuries. We know by grafting that different varieties of fruit may grow on the same tree; we are not surprised, then, when we learn of this tree bearing twelve manner of fruit, and yielding its fruit every month.

But,—“the leaves of the tree were for the healing of the nations.” Here is where the trouble comes, or is supposed to come. “The people will all be well,” it is urged, “they do not need Healing.” But modern science is teaching us that the well need medical care, as well as the sick. There are the sciences of hygiene and sanitation which teach us to preserve health by pure foods, pure water, and pure air. There are, in Australia, certain aromatic herbs and trees which cleanse the atmosphere, and make certain forms of lung trouble impossible. This is a suggestion of what we have here. These leaves,

with strong aromatic properties, keep the air continually pure. Life demands three necessary things, organism, environment, and correspondence. The organism is the man himself, with all his properties, powers, and organs. Environment is surroundings. Man is a land animal, living at the bottom of an ocean of air; while fish live in an ocean of water. If they should change environment both would die. Correspondence is the connection which the organism has with its environment, by sense, faculty, or power. Mr. Herbert Spencer has said that if the organism could continue, if the environment could continue, and if the correspondence could continue, life would be perpetual. It is just this way in the earth made new. The saved man will receive life through Christ. He will live in a life-preserving environment. All his senses, faculties, and powers will be perfect, and he will live forever.

The nations of the saved are the saved themselves. They will be out of every people, tongue, and nation. The kings that bring their honor and glory into the city are the royal people of God. Each one is sovereign with Christ over the forces of nature. In the earth made new, all are subjects and all are kings, for it is written: "To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne" (Rev. 3: 21).

Questions for Review.

1. How many views of the dragon in Rev. 12?
2. What is the difference between the dragon of Rev. 12: 3, 4, and the dragon of Rev. 12: 9?
3. What does the leopard-beast represent? The two-

horned beast? What is the number of the beast? Count the number.

4. When was the first angel's message? The second? The third?

5. How can the seven last plagues be last plagues?

6. What advantages could arise from the development of the airship? What disadvantages?

7. Who is the Woman on the scarlet-colored beast? Give proof.

8. Who utters the call of Rev. 18: 4?

9. What is the difference between the marriage supper of the Lamb and the supper of the great God?

10. What form of the dragon in Rev. 12 is bound in Rev. 20?

11. How many scenes in Rev. 20? Give title to each.

12. In the earth made new, how can the leaves of the Tree of Life be for the healing of the nations?

CHAPTER XXIII

ISRAEL'S SEVEN OPPORTUNITIES

For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.—Romans 2: 28, 29.

It may be asked with propriety, "What has the question of Israel and its opportunities to do with the subject of prophecy?" But this question will vanish on second thought. Israel was the cradle of prophecy, and the Jews have been not only a representative but also a prophetic people. Jerusalem, trodden down of the Gentiles, and the Jew, "a man without a country," are prophecy's great object lessons to the world of today. "Israel," it is said, "will yet return, and the Jew according to the flesh is yet to fill a large place in the prophetic plan." If this is so, it is of paramount interest to the student of prophecy.

Who was Israel? How did he become Israel? What does the name imply, and what place in the Divine economy does Israel fill? Jacob was a supplanter. Jacob was his original name, and it was well given. He supplanted his brother, for he bought the birthright and obtained the blessing. It is true that Jacob believed in the birthright and blessing more than Esau; but, all the same, his right to them was like the right of a military

conqueror, or a commercial broker—he was a supplanter and not a natural proprietor. But, when, in that night of terror, with Laban behind him and Esau before, he wrestled with God and obtained the blessing, he became Israel; for he had prevailed with God, and had become a prevailing prince. The idea of “Israel,” then, is not that of being born of the flesh, nor of having power among men, but of prevailing with God.

Jacob, or Israel, was the founder of a great nation, the Children of Israel. Though sometimes called “Israel,” they never truly deserved the name, for, as a nation, they had never prevailed with God.

In the land of Canaan with Jacob, their father, they were a patriarchal clan. In Egypt, they were a race of bondmen. By the Red Sea, they were a “contraband camp” of freedmen. Their existence as a nation began at Mount Sinai. Here they received their constitution or covenant. (Ex. 34: 28.) This covenant had never before been given to angels, men, or nations. (Deut. 5: 3.) At Mount Sinai, also, was ordained their tabernacle service; and there God gave to them a code of laws in harmony with that covenant.

The Children of Israel were the pioneers in constitutional law. They had one system of law. (Lev. 26: 46.) This ten-commandment constitution (Ex. 20: 2-17 and Deut. 5: 6-21) was their covenant. (Ex. 34: 28.) This general system of law is sometimes called “The Law of Moses,” (Mal. 4: 4) and sometimes “The Law of God.” (Luke 2: 22-24, 39.)

Having provided for them so amply, Jehovah proceeds, in the twenty-sixth of Leviticus, to draw up a contract with that people. He will deal with that people conditionally, and in no other way. If they obey Him and

keep this law, then He will bless them, and that abundantly. But, if they turn away from Him and become disobedient, he will turn from them and deliver them up to their enemies. And God sets limits and bounds upon His endurance. There might come a time when He would give them over entirely. He will deal with them as a nation until He has punished them seven times. Four times in the one chapter He mentions the seven-times punishment. (See verse 18: "And if ye will not yet for all this hearken unto Me, then I will punish you seven times more for your sins.") He will not punish them seven times for one sin; but He will bear with them till He had been forced, by the conditions of His contract, to punish them seven times. The Seventh time, and He would be done with them as a nation.

There are those who have thought that the "Seven times" refers to a period of time. They measure it by the symbolic measurement, a year for a day; and, as a "Time" represents a Jewish year of three hundred and sixty days, they make of the "Seven times" a period of twenty-five hundred and twenty years. But this view is most improbable. In a contract, symbolic time would have no place. No one would sign a contract to buy X acres of land at Y dollars an acre. One would want to know the value of X and Y. And again, God would not have given to Moses a measure of prophetic time, the value of which could not be known until Ezek. 4: 6. So we must abandon the time measurement theory altogether.

But what did Jehovah mean by "Seven times"? He meant, let us suggest, just what He said. If He punished them seven times, it would be because they had had seven opportunities, and had failed in all of them. We will

find that Israel, as a nation, has had seven opportunities, and has failed seven times.

A hasty review of the field of Jewish history will reveal those seven opportunities. Seven times they might have fully obeyed God, and seven times they failed to come up to the Divine standard. How great their blessings might have been, only those can estimate who have studied well the promises. Had the Jews fully obeyed, had the Children of Israel become Israel in the sense of having prevailed with God, it is more than probable that they would have been used of Him to carry the gospel message to a sinning world. But all this did not happen, because the Children of Israel did not become Israel indeed. Let us hastily review the field of their history.

The First Time. The Mosaic Opportunity, or Chance to Obey Under Moses.—Having received the law, the children of Israel marched up to the border of the land of promise. As a precaution, they sent up twelve spies to look over the land, among whom were Caleb and Joshua. After forty days of exploration, during which they gathered rich fruits of the country, they returned with a majority and minority report. They all agreed that it was a goodly land. But ten of the spies were afraid. They declared that they were not able to take the land. Caleb and Joshua were the minority. They said that with God's help they were able to take the land, and they proposed a forward march. Moses and Aaron supported the minority, but the great congregation voted "No." Then the glory of God appeared in their midst, and they were condemned to wander in the wilderness for forty years, a year for each day of the spies' absence.

The Second Time. The Military Opportunity, or Chance Under the Leadership of Joshua.—After forty years, Israel returned again from their wanderings to the banks of Jordan. Moses was removed by death. His successor, Joshua, was a military man; for forty years he had commanded their army. The Lord gave them a military opportunity. He sent them forward to perform a military duty. They were to take the land, and completely destroy its wicked inhabitants. At first, they did this, and were blessed. But soon came the spirit of compromise, and with it, failure. As a punishment, they became enslaved by the very nations they had been commanded to destroy.

The Third Time. The Theocratic Opportunity, or Chance Under the Judges.—After the death of Joshua, the Children of Israel were to be governed directly by Jehovah through their high priest. This was Theocratic government. They were to be at no expense for king or council. God would fully protect them. But they rebelled and went away to the worship of false gods, and they were left to be enslaved by the very nations whose gods they were serving. When they cried to Him, Jehovah would raise them up a deliverer or “judge,” who kept them faithful, perhaps, during his lifetime; but afterward they would fall away again, and again receive punishment.

Fourth Time. Regal Opportunity, or Chance Under the Kings.—Israel cried for a king, a visible leader, to go before them into battle. Samuel, the last of the judges, was unwilling to consent to such an arrangement; but God said: “They have not rejected thee, but they

have rejected Me." So Israel became a kingdom. Under David and Solomon they came very near to full and complete obedience; but idolatry crept in and punishment followed. The kingdom was divided, and the end of it all was the Babylonian exile.

Fifth Time. The Reconstructive Opportunity.—In the twenty-fifth year of the captivity, Ezekiel had a vision, which is recorded in the last nine chapters of his prophecy. It was an addition to the old law, amending it to date. By this amended law, they were to reallocate the land, rebuild Jerusalem, re-erect the temple, and reconstruct society. The men who led them back from the exile were good men, some of them, prophets; yet they blundered. They called for the old law; but they never, so far as we know, once looked at Ezekiel's vision. And the glory of God never entered that second temple. As a result and punishment, the open vision of the Old Testament came to an end, and they were left to the speculation of doctors and rabbis.

Sixth Time. Messianic Opportunity.—"He came to His own, and His own received Him not." Jesus directed His efforts toward Israel; for Israel's opportunities were not yet fulfilled. "But go," He said, "to the lost sheep of the house of Israel." He entered the temple as King, with popular acclaim; but the Jews rejected Him. They gave Him a reed for a scepter; they crowned Him with thorns. They gave Him mockery for homage, jeers for cheers, a cross for a throne, and a tomb for a palace.—And the veil of their temple was rent.

Seventh Time. Apostolic Opportunity.—The weeks of

time given to the prophet Daniel were not yet expired, and Israel had this last promise. Peter confesses this in Acts 2: 39: "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." The whole nation might have obeyed under the preaching of the apostles, but they did not. At last, when the time was up, we hear Paul saying in Acts 13: 46: "Lo, we turn to the Gentiles."

There are some who say, "The Jews must have a second chance." But that second chance was theirs in the long, long ago. And some have said, "The Jews must have another chance." But, if they should, it would be their eighth, and there are only seven in the promise. For the fact is this: Israel, as a nation, has lost all its opportunities as a nation, and no longer has any right to a national hope.

Is there then no Israel of God? O yes, there is an Israel according to the election of grace. Not that God has chosen but few, but only a few have chosen the Lord. We are the electors, and we are deciding whether or not we will have "this Man to reign over us." Paul raises the question in the eleventh of Romans: "Israel hath not obtained that which he seeketh for; but the election hath obtained it." And so, there has always been an Israel of those who prevail with God, according to the election of grace, just as Isaiah has said, "A remnant shall return."

And is there still an Israel? Yes, there is an Israel of those who prevail with God. It is not a birthright Israel, but the Israel according to the election of grace. A remnant Israel was, and is, and shall so return, according to all the promises. Out of the Wild Olive Tree of the Gentiles, or out of the Natural Olive Tree of the

Jews, all are grafted into Christ, the root; and, contrary to nature, all partake of the virtue and richness of the True Vine. The rest, both of the Jews and of the Gentiles, are blinded. Not that God has blinded them, but "their eyes they have closed." "And so," as Paul has said in the eleventh of Romans, "all Israel shall be saved, as it is written"; and they will be saved in no other way. According to the conditions of the promise, then, God will have an Israel of those who have prevailed. Let us look no more for the return of the Jews, but for the cleansing of the heavenly sanctuary and the gathering of the Israel of God.

CHAPTER XXIV

LAWS OF PROPHETIC FULFILLMENT

And it shall be, if they refuse to take the cup at thine hand to drink, then shalt thou say unto them, Thus saith the Lord of hosts, Ye shall certainly drink.—Jeremiah 25: 28.

In our first plan of the present work, this chapter was not included. We had expected to incorporate these laws in one of the other chapters. But with more mature thought, the subject gradually separated itself from others, and stood out in our mind as a matter deserving separate treatment. We have, therefore, decided to insert this chapter in this, its proper place.

The student who has read this work carefully thus far, and who has studied the Bible citations, has, by this time, considerable knowledge of prophecy. Imperfect as our work has been, the Bible citations and suggestions have been of priceless value. We are now ready to deduce some general laws, or, to say the least, to formulate, in a general way, a theory. Never, until the last prophecy is fulfilled, will prophecy become an exact science. Till then, there must be theories or beliefs; these may be stated in the form of general laws. Neither physics nor chemistry nor astronomy nor medicine is, as yet, an exact science. They all have their theories or systems of belief, which are stated in the form of general laws.

First Law.—Types and Antitypes.

Statement.—Prophecies of ancient nations had their local fulfillment in the type, and a larger fulfillment in the antitype.

Take, for example, the application of Jer. 25: 10 in Rev. 18: 22, 23, and the story of Jer. 51: 59-64 in Rev. 18: 21. It is an interesting fact that the book of Revelation is largely made up of quotations and suggestions from the Old Testament. And yet we know that, while the Old Testament prophecies were directed against ancient nations, the Revelation has to do with the nations of the gospel age. Show me that an ancient prophecy was locally fulfilled, and you have not lessened my interest in it. If that ancient nation had an antitype, I am still interested in that antitype; or, if that prophecy had to do with a general principle, that general principle is still true, and its fulfillment may be looked for.

Second Law.—The Justice of God.

Statement.—If God did not spare ancient nations in their heathen blindness, neither will He spare modern nations that have had the advantages of civilization. In other words, the nations and races and classes of today are as accountable to God as were the nations of antiquity.

The Bible seems to lay this down as a general principle: "For many nations and great kings shall serve themselves of them also: and I will recompense them according to their deeds, and according to the works of their own hands." (Jer. 25: 14.) "For if God spared not the natural branches, take heed lest He also spare not thee." (Rom. 11: 21.) Divine justice changes not. Nations are first given opportunities, and are then judged as nations.

Third Law.—Universal Responsibility.

Statement.—Neither church name, Bible organization, special promise, prophetic position, vested authority, claims of special gifts, nor any other connection which a nation, people, or church may have, can save a sinning people from their doom.

The Lord did not spare the Jewish nation, which was called by His name. Neither did He spare the temple or city where His name had been placed, and where His law had gone forth. The very men of God, Abraham, Jacob, and David suffered for the mistakes which they made and for the evil deeds they committed. Neither will He spare the nations of today, for all their boasted civilization.

Fourth Law.—Rome as an Antitype.

Statement.—Prophecies concerning Assyria, Babylon, Chaldea, Egypt, Nineveh, Sidon, and Tyre, while they had their local application, find their antitype in Papal Rome.

We have already seen Babylon used as a type of Papal Rome (Isa. 21: 9. Rev. 14: 8. 17: 5, 9, 18. 18: 2.) By comparing the prophecies of the nations named above, we have easily deduced this rule. We do not know in history of any seventy years' captivity of Tyre, as, in Isa. 23: 15, but it is well known that the period 1309-1379, when the Popes were not in Rome but in Avignon in Southern France, is called "The Babylonish Captivity of the Holy Church." It is under this rule that we see the railroads in Nahum 2: 3-6.

Fifth Law.—Mohammedanism, the Antitype.

Statement.—Prophecies concerning Arabia, Bozrah, Children of Ammon, Edom, Esau, Moab, Mount Seir,

Philistines or any of their cities, Uz, Kedar, Idumea, and Tema, while they had their local applications, find their antitype in Mohammedanism.

This law is also established by the similarity of language in the prophecies. We know that the countries once occupied by these races and the nations and tribes supposed to be descended from them are now Mohammedan.

Sixth Law.—Russia as an Antitype.

Statement.—Prophecies concerning Gog, Gomer, Magog, Meshech, Rosh, and Tubal, as they had no local application in antiquity, find their antitype in Russia.

These prophecies were not to be fulfilled in ancient times, but “in the latter years” and “after many days.” (Ezek. 38: 8.)

Seventh Law.—Types of the Church.

Statement.—Prophecies concerning Canaan, Israel, Jacob, Judah, Jerusalem, Palestina, and Zion, while they had their local application, find an antitype in the Church.

We know that the Jews were a representative people. When these names are commended, they are types of a pure church; but, when they are condemned, it is because the church has become corrupt.

CHAPTER XXV

ROMAN PROPHECIES

Woe to the bloody city! It is all full of lies and robbery; the prey departeth not.—Nahum 3: 1.

In our study of Daniel and Revelation, we have already learned much concerning Papal Rome. We have seen it in the little horn of Dan. 7, in the horn "out of littleness" of Dan. 8. In the great prophecy of Dan. 11, it was regarding a god of forces and disregarding the desire of women. Revelation we found rich in symbols of the Papacy. The leopard-beast of chapter 13 and the woman on the scarlet-colored beast of chapter 17 are now familiar to us. We have learned of Rome also as "Mystery," "Babylon," and "Dragon, old serpent, Devil, and Satan."

The power of Rome is failing. The proud "Woman" is beast-dismounted and seated upon many "Waters," or multitudes of her followers. The first "is fallen" of Mystic Babylon is already forty-three years in the past.

In the second chapter of 2 Thessalonians, we have a study of Papal Rome under the symbols, "That Wicked," "Man of Sin," and "Son of Perdition." Paul has written in a previous letter to the church at Salonica of the coming of the Lord. But here he declares that it will not be right away. The church was to become apostate and to be dominated by a "Man of Sin," sitting as "God" in the church or temple of God. People would be deceived, and God would even send them strong delusions, deception being what they wanted; for they

loved not the truth, but had pleasure in unrighteousness. But the "Man of Sin" would be fully revealed at last, consumed by the spirit of His mouth, and destroyed by the brightness of His coming.

In 1 John 2: 18 and 4: 3, we learn of "Antichrist." "Antichrist" is any power opposed to Christ; for John tells us that there are many "Antichrists" in the world. But from Paul's description in 2 Thess. 2, we should say that Papal Rome has been the great "Antichrist." No other power with Christian name has been so anti-Christian.

Under the fourth law of prophetic fulfillment, we have learned that Assyria, Babylon, Chaldea, Egypt, Nineveh, Sidon, and Tyre are types of Papal Rome. This opens a vast range of prophetic literature, and stimulates investigation. Of these prophecies, we will mention a few of the most prominent. For Babylon as a type of Rome, see Isa. 13, 14, 47; and Jer. 50 and 51; for Egypt as Rome, Isa. 19 and Ezek. 29 to 32; for Nineveh as Rome, the entire book of Nahum; for Tyre as Rome, Isa. 23 and Ezek. 26 to 28. There are, beside these, passages and verses almost without number.

Babylon as Rome.—The church of the fifth century was familiar with this symbol. Of course, they did not realize that there was to be a Papacy, and so applied these passages to Pagan Rome. The fulfillment was wonderful, although Pagan Rome was but a type. We will remember that the twelve hundred and ninety days of the twelfth of Daniel ended in 1870, when the Papacy gave out as a persecuting power. The thirteen hundred and thirty-five days carry us forty-five years farther, to 1915. The end of this line called for the standing-up of

the Archangel Michael for the protection of the people of God. Another line in the eighth of Daniel, the twenty-three hundred days, came down to the same date, 1915, and called for the cleansing of the sanctuary or Church. The time for accomplishing this cleansing, according to the three weeks of delay in the tenth of Daniel, was not to exceed twenty-one years. Now it is interesting to note what did take place with Pagan Rome as a type. Rome was first sacked by the Goths, A. D. 410. Just forty-five years later, in 455, Rome received her second mighty fall at the hands of the Vandals. Rome then continued, a mere shadow of her former self, for twenty-one years, and came to her final overthrow without a struggle in 476. Let us suggest that this sequence of the years, together with these lines of prophecy, will be most interesting to the student of prophecy.

In reviewing the Babylon chapters, as indicated above, we can give but the merest sketch. The student will find their reading most interesting.

The thirteenth of Isaiah is a great chapter of the overthrow of Babylon. In verse 10, we have a reference to the natural signs in sun, moon, and stars. Verse 12 shows how the implements of modern warfare will deplete the men of the world. In the introduction of chapter fourteen there is a picture of the rest for God's people (vs. 1-4). Verses 5-27 are a song of triumph from the people of God, over Babylon. In this song, the voice of the Lord is finally heard. Lucifer, verse 12, means light-bearer. The Roman church might have been the light of the world, but it has fallen from the lofty possibility. The illegitimate sons of the Roman priesthood are known in literature as "Nephews," as, in verse 22. Verses 28-32 give another vision covering the same point. That

Rome may continue for a while, though in a fallen state, is evident from verse 29: "Rejoice not thou, whole Palestina, because the rod of him that smote thee is broken; for out of the serpent's root shall come forth a cockatrice, and his fruit shall be a fiery flying serpent."

In Isa. 47, there is another account of the overthrow of Babylon as a woman or church. Here she is seen to flee as a swimmer, and "pass over the river." It has been thought that the Roman church, fallen in Europe, may try to re-establish itself in America. It is a noteworthy fact that the three new Cardinals, created in 1911, were chosen from American cities on or near the Eastern coast; as though the Pope were planning, if he should flee, to land in the arms of one of the "Princes of the Church."

In Jer. 50 and 51 is a long account of the fall of Babylon and the deliverance of the people of God. Here are many of the forms afterward used in the Revelation. Babylon is addressed as the city on "Many Waters." The account closes with the story of the millstone cast into the waters, as in Rev. 18: 21.

Egypt as Papal Rome.—Egypt is a type of darkness and sin. We will remember that, in the eleventh of Revelation, the persecuting power is spoken of as "Sodom and Egypt." This is a true picture of Papal Rome and the nations which have supported her.

In the nineteenth of Isaiah is a picture of Egypt as a type. The land is destroyed for its worship of idols. The counsel of their wise men is become foolish. But there is to be a remnant out of Egypt who are to turn to the Lord and speak the language of Canaan. We remember that, in the eighteenth of Revelation, there is a

cry, calling God's true people out of Rome at her fall. (Rev. 18: 4.) Ezek. 29-32 is another picture of Egypt as a type. Egypt is viewed as a great dragon in the midst of the waters, a view which is made use of in Revelation. We do not know what is meant by the "Forty Years," as, in Ezek. 29: 11.

Nineveh as Papal Rome.—Under the type of Nineveh, the prophet Nahum writes his book of three chapters. The railroad description in Nahum 2: 3-6, together with the fact that this is to be in the preparation day of Him who is to dash in pieces (Psa. 2: 9), shows that this book is of more than ancient interest. When we understand how to take Nahum, and understand, too, that Papal Rome is his real target, his prophecy is one of the easiest to understand.

This book is announced as "The burden of Nineveh," and is introduced with a description of the power and justice of God. (Nahum 1: 1-9.) He lays down the general law: Affliction shall not rise up the second time." This is an important truth. Each nation has its opportunity; it succeeds or fails, and is then held responsible and is judged as a nation. Papal Rome has had her day and power. Under this rule, she can never again have the power which she so greatly abused. Nahum then prophesies against the persecuting power, closing the chapter with a call to the church, under the name of Judah, to return to God and do its proper work. The second chapter is a description of the day of preparation, when Christ is preparing to dash in pieces the nations. In this preparation day, the Jews are a scattered and emptied people. (V. 2.) The railroad and modern means of travel are reviewed. (Vs. 3-6.) In the remainder of the chapter, Nahum foretells the fall of the persecuting

power under the names of Huzzab and Nineveh. This power is spoiled for plunder. (V. 9.) In chapter three, the prophet depicts the fall of the "Bloody City."

Tyre as Papal Rome.—An interesting chapter to read is the twenty-third of Isaiah. We might think that this had to do with ancient Tyre, and with nothing else, were it not for the fact that here is a seventy-year term of captivity of which we know nothing in the history of ancient Tyre; but, as such a period did exist in Roman church history, 1309-1379, the chapter is not hard to locate.

There are also three chapters in Ezekiel, chapters 26-28, dealing with Tyre, the type of Papal Rome. The 26th chapter paints the doom of the system. Chapter 27 shows the universality of the system, its effects upon trade and commerce. In the 28th chapter, there are problems which need consideration. "Thou wast in Eden, the Garden of God." The errors of Rome are based upon that first Satanic Lie in Eden: "Thou shalt not surely die." Take away the doctrine of natural immortality, and Rome falls.

"Thou art the anointing cherub that covereth." Over the mercy-seat of the Jewish tabernacle were the two cherubs of the Old and New Dispensations. Rome, at the head of the church, was given the cherub's place. But iniquity was found in him; for the church became apostate.

"Walked up and down in the midst of the stones of fire." Rome is known to be upon rock of volcanic origin. There has been no earthquake or volcano there of great power, but the rock shows volcanic origin, and volcano or overwhelming earthquake might come at any time. We think this chapter will present no other difficulties.

In studying these prophecies, with the hundreds of passages upon these themes, we saw the operation of three forces. At first, this was confusing to us. Quite naturally, we asked the question: "Which one will really accomplish the work?" We are coming now to believe that all three of these forces will operate.

Rome is weak within. Despite her millions, Rome is decaying from within. She is morally weak. We know that the church allows things which lead to moral decay. The saloon, the dance hall, the card table, and all forms of sport, some of them very questionable, are allowed to members of the Roman church. This is done on the theory that, if a people are indulged in carnal things, they will not be apt to investigate or question inconsistencies. The morals of the celibate priesthood are also a doubtful quantity. There must be some truth in what the "Menace" and similar books and papers are telling us. If not so, they would not be allowed to continue. We do not know for ourselves; but we have strong reasons to suspect. Now, if there were not a word of prophecy, these things could not continue indefinitely. Sowing the wind, they must reap the whirlwind; the laws of nature require this. Ancient Rome destroyed itself with its own indulgences. Nature will drive the punishment home at last. As they sow, so they must reap.

Education is doing much to weaken the hand of the Papacy. A system based upon investigation is death to superstition. The strongest battery trained against the citadels of the Vatican is the public school. It will not serve the Catholic hierarchy to have Catholics admitted to teach in those schools; for persons trained to teach in the public schools soon weaken in their allegiance to the church. In time of peace they might be counted strong

Catholics; but in time of trouble they could not be relied upon.

The Papacy is based upon a system which is already out of date. In organization, Rome is feudal; but the feudal system has already run its race. It is now too late in the day to advocate it. Society cannot be deceived, drugged, or driven back to feudalism.

Rome's policy, which once wrought her aggrandizement, now works her ruin. When Rome ruled the world, it was for her interest to keep the states divided, convulsed with wars and revolutions, in order that the church might hold the balance of power. But now, Rome has lost the power she once possessed, and outside of her influence strong nations have grown up, as, England, Russia, Germany, Japan, and the United States. But Rome changes not. The countries she holds are kept weak and divided, as, Mexico and Central America. In case Rome should come to need, she could not depend upon the nations which she rules. South America cannot govern itself, much less defend the Holy See. Thus we begin to see Rome's internal weakness.

A second cause of downfall is an external enemy. This cause is everywhere to be seen in the prophecies. Already, we have learned that this outside enemy is probably Italy, who will find in the riches of the Popes a way out of her financial embarrassment. Italy's late war with Turkey was a matter of great expense; this will fast drive that needy country to a day of reckoning.

Then, in the prophecies, nature seems to speak Rome's doom in earthquake and volcano. We know that Italy is in the earthquake belt, and we have learned that Rome is on a volcanic foundation.

CHAPTER XXVI

MOHAMMEDAN PROPHECIES

The inhabitants of the land of Tema brought water to him that was thirsty, they prevented with their bread him that fled. For they fled from the swords, from the drawn sword, and from the bent bow, and from the grievousness of war.—Isaiah 21: 14-15.

We are already fairly familiar with Mohammedanism in prophecy. We met with it first as the "King of the North" in Dan. 11: 40-45. We saw the once powerful Turk prophetically "coming to his end," with none to help; and, historically, we are beginning to see the Turk as a variable, fast approaching his limit. We have also seen Mohammedanism in the ninth of Revelation, that great Mohammedan chapter, as the Fifth and Sixth Trumpets or the First and Second Woes, falling and failing just before the Seventh or Last Trump. And we are familiar with the system as the "False Prophet," going down with the crash of the nations.

An interesting study was Mohammedanism as the Two-horned Beast in Rev. 13: 11-17. We wish, right here, to enlarge a little upon that study. The crescent is the sign of the False Prophet, and its two horns make it a fitting symbol. But we shall see those two horns showing themselves in Mohammedan history.

In less than a century after the death of Mohammed, his followers had subdued Arabia, Persia, Syria, Palestine, Egypt, and North Africa, and were extending their

power across the Strait of Gibraltar into Spain. Here we see the Western horn pushing itself into Europe. From Spain they crossed the mountains into France, and all Christendom was threatened. It must be freely admitted that, at this time, Mohammedanism represented a higher civilization than that of Christian Europe. The Moors in Spain were students of algebra before the Franks knew arithmetic. They were pioneers in the science of medicine. They brought the rare culture of the East against the crude notions of the Gauls. But they lacked the Christ in whom the French believed; and they failed.

In 732, they were driven back across the mountains into Spain. Here they maintained themselves for more than seven centuries, but with the tide of events turning gradually against them. Roman Christianity gained ground in Spain as Mohammedanism lost it until, in January, 1492, Granada, the last of the Moorish cities, fell, and the Spanish Peninsula passed finally into Christian hands.

The Moors were driven back into Africa; but even there they found no abiding rest. In 1830, the nations of Europe began a policy of aggression in North Africa. One after another the Barbary States fell into the hands of European Powers until, in 1912, Tripoli, the very last of them, became Italian territory.

Thus we have seen the Western horn of the Mohammedan beast driven back to the unorganized tribes of the desert. The "Locusts" of the Fifth Trumpet have had their day, and that day is forever over. "The First Woe is past"—a long way past; but there are two more woes hereafter.

After many invasions of Mongol and Tartar tribes,

the Eastern horn of the beast makes its appearance in the form of the Sixth Trumpet, or Second Woe, the Ottoman Turks. The Turks pushed their way into Christendom in the fifteenth century. They first established themselves at Adrianople. May 29, 1453, Constantinople was taken, and from that day to the present, this city has been the center of Turkish influence. Greece and the Slav States, with the exception of Russia, were quickly subdued by them. In 1683, they appeared before the very gates of Vienna, but were driven back by the timely arrival of the King of Poland. Since that time, the Eastern horn has been drawing back, until now it is but little more than Constantinople itself. And, sooner or later, Constantinople must fall. God's time is at hand.

When that glad day shall come, when Constantinople shall fall at last, then, and not till then, may it be said: "The Second Woe is past, and, behold, the Third Woe cometh Quickly." And the Third Woe is the Seventh Trumpet, the Last Trumpet, the Trumpet of the Resurrection.

But the Turk will not be able to maintain himself in Western Asia. Already conditions are ripe there for a repetition of those scenes which we are now seeing in Thrace and Macedonia. The Holy Land will be the Turk's natural retreat; but, even here, "he shall come to his end and none shall help him." Heretofore, the Turk has been helped by the Powers of Europe because his possession of Constantinople was supposed to keep the peace of Europe. But, as we have seen, that help is failing, and, once he is off the throne of Constantinople, there will be no more help for him. And so, history is shaping itself to the prophetic mold.

But what becomes of the Turk at last? In Palestine, he comes to his end as a political power. But his flight continues until we see him back at last in Arabia (Isa. 21: 13), in the very desert where the false faith started. Overthrown at last, the followers of the false prophet end as they began, "a mob-like crew of religious interlopers."

From Rev. 19: 20 and 20: 10, it would seem that the overthrow of Mohammedanism and the fall of Rome are to occur at about the same time. So near are we to those mighty events that we can already see the conditions taking shape which will probably bring them to pass. The Pope is a prisoner, Italy's financial need is pressing, and the Turk is on the run. How blessed to know the meaning of it all! But the church of today is blind to it all, and the schools of today teach everything but this. Society makes merry on the brink of the bottomless pit, and the nations are intoxicated with the wine of the wrath of God.

"The morning cometh, and also the night." This is what the watchman said (Isa. 21: 12), and he was right. The darkness of midnight is settling upon this world, but the light of the everlasting morning is breaking upon the true people of God. Looking ahead in the field of prophecy, our hearts are full of fear; but God is greater than all our fears. "Thy people shall be delivered," He is saying, "everyone that shall be found written in the book."

Under the fifth law of prophetic fulfillment, we have found that those tribes which occupied territory now Mohammedan, are, for the most part, types of the False Prophet. There is a vast range of prophecy which was locally fulfilled upon those ancient nations, but which

still has a more far-reaching fulfillment. The most of these prophecies strike a sad note of failure and doom. It will not be necessary to review many of these; two will suffice.

The Great Prophecy Against the Moabites, Isa. 15 and 16.—The Moabites were the people who invited Balaam, the false prophet, to prophesy against Israel. In this, they are a typical people. God would not allow Balaam to prophesy against His people; but this wicked prophet sought to accomplish his purpose by introducing into Israel the sins of lust and appetite. So Mohammedanism appeals to sensuality and the animal passions.

The prophecies of Moab, as in the one just cited, are prophecies of doom and overthrow. Driven out in one night, Moab is like a wandering bird. Its race is over, and its day is as dark as the midnight. It is in this tone that all the great Mohammedan prophecies are given. It is like a great play, wherein each act is a tragedy.

There is a prophecy concerning Edom, also a type of Mohammedanism, in Isa. 63: 1-6. Here we see the coming Christ treading the wine press of the wrath of God, the blood of the nations sprinkled upon all His vesture. But He brings salvation when there is none to help, by the power of His own right arm.

Viewed from man's side, Mohammedan prophecy is a dark and hopeless picture. Viewed from God's side and from the standpoint of His people, it is a subject full of light, hope, and deliverance. Blessed, is it, for him who can take God's view and make that hope of deliverance his hope.

But the great value of Mohammedan prophecies lies in the clear evidences of their nearness. Even the casual reader can see that the downfall of the Turk is at hand.

It is the great question which is today agitating the nations. The newspapers and magazines already discuss it without prophetic guidance. Any man of the streets who is fairly familiar with passing events is ready to consider it, when once the subject is put before him. He is ready to say, when you quote events: "Yes, that is even so."

And thus, the student of prophecy will do well to be familiar with these lines and to emphasize them before the public. They are living questions, appealing to all intelligent people. Show clearly that the Bible demonstrates the end of the Turk, and men are willing to listen to an account of what is to follow; they will not so readily oppose you when you tell them "The time is at hand."

CHAPTER XXVII

THE LAST DAYS OF RUSSIA

Son of man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him.—Ezekiel 38: 2.

And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea.—Revelation 20: 7, 8.

Russia is a prophetic nation. It has, it would seem, an important part to play in the final battle. Thus we see it in Rev. 20 under the title of "Gog and Magog."

The thirty-eighth and thirty-ninth of Ezekiel are the great chapters of Russian prophecy. The peoples there treated come from the "North Quarter," or from "The Uttermost Parts of the North." The fulfillment of this prophecy was not to be in ancient times, but "in the latter years," and "after many days."

The proper names used are those of tribes and peoples supposed now to be Russian. The word translated "Chief," limiting "Prince" in verse 2, etc., is now considered to be the proper name "Rosh" or Russia. In Ezekiel's prophecy, the message is against a "Prince," an absolute monarch. There is an evident correspondence then as regards form of government, for Russia is an absolute

monarchy. With Russia is allied Persia and the tribes of Central Asia. Persia is now under Russian influence. Rev. Peter McQueen has well said, "Central Asia is Russia."

"And I will turn thee back," says God to Russia, in Ezek. 38: 4, "and put hooks into thy jaws." The literal rendering is: "I will put a hook of six teeth into thy jaws." For centuries Russia has wanted Constantinople, but, not being able to get it, she has tried to get out to the ocean by way of the Yellow Sea and the Far East. But Japan turned her back, so that her opportunity in the Far East is lost. There is no course open to her, then, but to force her way out through Constantinople. Japan has turned Russia back, but how?

Japan had just four armies and two fleets, and with these six forces Russia was turned back to her old position against Constantinople. We are not mistaken, then, when we say that these two chapters of Ezekiel are prophecies of Russia.

Constantinople, it would seem, is the pivotal point of the great prophecy. Before proceeding farther, it will be wise to review briefly the history of this most interesting of cities. Its history is both interesting and important. The city of Constantinople was originally the Greek city of Byzantium. In about 312, it was taken by Constantine and made the Eastern capital of his empire. It continued the Eastern Roman capital until the permanent division of the Empire in 395. It still continued to be the capital of the Eastern Roman Empire, later known as the Greek or Byzantine Empire. In 476, the Western Roman Empire fell, but the Byzantine Empire with its capital at Constantinople still continued. At first very powerful, this Byzantine Empire dwindled away till little

was left of it but the city itself. On the 29th of May, 1453, the city was taken by the Turks; and from that day to this it has remained the Turkish capital.

But Turkey has followed somewhat in the path of its Byzantine predecessor. Glorious at first, the history of Turkey in the last century has been the story of decay. Like the Byzantine Empire in the fifteenth Century, Turkey has little left outside of Constantinople itself. Turkey in Europe can already read the handwriting on the wall.

In 1815, the Congress of Vienna, seeking to readjust the affairs of Europe, decided to keep the Turk on the throne of Constantinople. "If any European power held it," they reasoned, "all the other powers would want it, and universal war would result." So this historic city was left in the hands of the Turk. The ambition of the great powers was thus checked by mutual consent.

But the governing power of Russia still held mental reservations. Russia had been a party to the Congress of Vienna and had subscribed to the agreement; but, with Russia, this was to be a mere temporary arrangement. The "Bear" secretly wanted Constantinople—had wanted it for centuries. The Russian people with hardly an exception, believe that Constantinople is theirs by right. There are many considerations which strengthen them in that belief.

Russia, then, has a purpose in history. No other nation has an object so clearly defined. Russia's purpose in history is simply this: to obtain and to hold Constantinople, Jerusalem, and the Holy Land, and to reëstablish the Byzantine or Greek Empire.

Russia seeks a market. Up to twenty years ago, Russia was chiefly an agricultural nation. The peasant

raised his crop, paid over the most of it for taxes, and lived off the rest. There was little for trade. But, in the last twenty years, Russia has gone to manufacturing. Railroads, mills, and factories have been built, forest reserves have been opened, Siberia has added the riches of its products, and Russia is a manufacturer indeed. But where is to be her Market? Russia cannot find a market at home. She cannot do as we do in America. In this country, we force our product on ourselves. We build a tariff wall so high that, unless you own an automobile or take a trip to Europe, you cannot possess a foreign product; and so the big fish consume the little ones, and "Trusts" flourish like bay trees. But in Russia they do no such thing—they cannot. Their few rich people insist upon having foreign products, while the millions of the very poor can buy almost nothing. In Russia, the middle class is almost entirely wanting. So Russia must find a market abroad, and Constantinople, if she could have it, would unlock the gateway of the East. But the Turk is in the way.

Behind the money-makers of the market has always stood the army. The story of war is a struggle for the market. Our own Civil War was a contest between the chattel slavery of the South and wage slavery in the North. And so it has ever been. Constantinople, which would make so good a market, would also provide Russia with a rarely equaled military base.

We are living in a time of navies, when military ideals are abroad. From our standpoint, a battleship would seem to be a death-trap; but in the eyes of the martial-minded a dreadnaught is safer than a palace. Navies, to be efficient, must have two things, a good coal supply, and ice-free water. In Southern Palestine there is coal

enough to supply a navy for a long time to come, and, in the neighborhood of Constantinople, ice-free water, a thing which Russia does not now possess. But the Turk stands in the way.

All parties in Russia hold one article of their political creed in common. It is held as generally as is the Monroe Doctrine in this country. It is that Russia has a special right to re-establish the Empire of the East. The Russians are the successors, they believe, of the ancient Romans. Their ruling house is the house of Romanoff, or "sons of the Romans." Their royal coat of arms is the two-headed eagle, which expresses the belief that Russia has a right to rule, not only in St. Petersburg, but in Constantinople. Their Czar, they claim, is the successor of the Cæsars of Rome. They make claims for reasons which would not influence us, as, for example, alliance by marriage. Such things have little weight with us. When one of our rich heiresses is married to a foreign count, or dis-count, or no-account, it meets with American disfavor. But in Russia, those things are given much weight. In 988, Vladimir the Great, Czar of Russia, was married to the sister of the Byzantine Emperor. In 1453, when Constantinople fell, the Princess Sophire, Heiress apparent of the Byzantine throne, fled for safety to Russia. Twenty years later, she was married to Ivan the Terrible, Czar of Russia. On this, Russia bases its present claim.

In religion, Russia is Greek Catholic like the Balkan States. In the old Byzantine days, the Patriarch of Constantinople was at the head of the Greek Church, just as the Pope is the head of the Latin Church. Russia early learned to look to Constantinople with some of the feelings with which the Jew looks to Jerusalem. In 955,

the Princess Olga went to Constantinople to be baptized. To the Russian Greek-churchman, Constantinople is still the Mecca of his hopes, and he forces this article of faith on all the other churches of the Empire. You can have any church in Russia. You could have an Adventist church if you so desired. Only you would have to do two things which are not necessary here. You would have to take up land together. Those speaking the same language and attending the same church are required to settle in the same village. It would then be necessary to report to the Holy Synod that you were Adventist in faith and spoke the English language. A minister would then be sent to you. He could teach every article of the faith, but he would be compelled to teach that it is the right of the "Little Father," the Czar, to rule in Constantinople. If he did not teach this, he would lose his position. Catholics in Poland, Lutherans in Finland, Mohammedans in the Caucasus are alike taught this thing from childhood.

With all these reasons, we see how strong is the force which drives Russia to look toward Constantinople. It is a national tradition centuries old. "But," you ask, "has Russia ever tried to obtain Constantinople?" Indeed, yes, notably twice in the nineteenth century. In the great Crimean War of 1854-'55, Russia attempted this very thing. But Turkey was supported by England, France, and Sardinia, and Russia failed to accomplish her purpose. Again, in 1876, there was war between Russia and Turkey. This time they fought it out, and Turkey was defeated; but when Russia approached Constantinople, an English fleet appeared, and she was forced to desist. So Russia had to agree to the treaty of Berlin, (1878) and still the Turk holds his coveted position.

When Russia found that Europe was determined to keep her out of Constantinople, she planned to get out to the ocean another way. The development of Siberia was taken up, and the enlargement of the Russian sphere of influence in Central Asia began. Under the excuse of bettering her administration, the improvement of Siberia was undertaken. Penal colonies were raised to the condition of freedom; roads and bridges were built; forests, mines, and new lands were opened up. The Trans-Siberian Railroad was constructed, and the way to the sea, five thousand miles distant, was made available. The Russian sphere of action in Central Asia was so extended that the Russian Flag floated from the ice-clad hills of Finland to the orange groves of Persia. And so the position of Turkey, the "King of the North," was threatened. (See Dan. 11: 44.) Russia had come out to the sea, but she had not yet reached ice-free water; for none of the ports of Siberia are thus fortunate. But Russia strengthened her position, and waited for opportunity.

It is not to be supposed that Russia had abandoned her designs on Constantinople. Her way to the Pacific was only a means to an end. But time was no object. A couple of centuries would make no difference. With an ice-free port on the Pacific, she could construct a fleet that could face a world. She could then sail around Africa and accomplish her purpose. But, as yet, the ice-free port was not hers.

Then came Japan's war with China in 1894. The four hundred millions of China were defeated by the forty-seven millions of Japan. It was demonstrated that Japan was to be the greater Mongolian Power. At the close of the war, 1895, Japan claimed Port Arthur on the Yel-

low Sea, with the adjacent territory, as a prize of conquest. China expected to yield to the demands of Japan. But at that point, the Czar of Russia interfered in behalf of China. The world resounded with the praises of the Czar, who had intervened for the protection of unfortunate China; but the student of prophecy knew that Russia was thoroughly selfish.

Nor did the student of prophecy have long to wait; he was soon thoroughly justified in his conclusions. As the year 1896 was dying, a secret treaty was arranged between China and Russia, by which the latter was granted certain railroad leases and the right to Port Arthur.

Russia had now obtained her object for the time being. Ice-free water was hers at last. She could now build that invincible fleet, and time was no object.

Of course, Japan had a right to object; but who thought that Japan would do so? Asiatics had never before succeeded in securing their rights against Europeans. It was not to be supposed that Japan would even dare to mention her claim. Even the student of prophecy did not look for this; but, for once, he was strangely disappointed.

Japan objected. She declared that, since she was not allowed to occupy Port Arthur when it was hers by right, Russia must now evacuate. Russia replied that she did not intend to stay long in Port Arthur; she would evacuate when the Chinese could govern themselves. Of course, the Chinese had been doing that very thing for about four thousand years; but all this did not count. Russia even went so far as to promise to evacuate on a given date. But when the set time arrived, she found some excuse for postponing the date. Finally, Russia made a strong promise to leave Port Arthur on the 8th

of October, 1903, but when that day came, there were more Russian troops in that city than ever before. As a result, the Russo-Japanese War came on, and we all know the results. Russia has lost her chance to secure ice-free water. She has lost her power on the Pacific.

We see that Russia has been forced back to her old design against Constantinople. We see, also, that time is now a factor of importance. Russia cannot wait. She is defeated and disgraced in the eyes of her own people. She must vindicate herself, or, at least, attempt to do so. The way by Constantinople is her only way to the sea.

We must notice, also, that England is making a change of front. Of all the nations of Europe, England was formerly the chief objector to the Russian program. That Russia will come out to the sea sooner or later can easily be seen. England would not like to have her break out by the Persian Gulf; it is too near to India. She no longer objects to her taking the way out by Constantinople, for she knows that this would counteract the German menace in Asia Minor. France and the United States are fast following England in her change of front. Japan and China will have less to fear if Russia finds open water by way of Constantinople. Greece and the Balkan States would welcome the strong hand of their big Greek-Church Brother. There is now no one to offer objection but the Triple Alliance, Germany, Austria, and Italy. We know that Austria is going into perdition. (See Rev. 17: 11.) We believe that Italy, when pressed for money, will sack the Vatican, and thus accomplish the second fall of Mystic Babylon. The hand of Germany is today the only strong hand against the fulfillment of Russia's dream.

Will Russia, then, construct the Byzantine Empire?

Not at all. Let us recall the second of Daniel. We know that Babylon, Medo-Persia, Greece, and Rome were each on the map at once, and that none of them will ever return as a universal power again. Rome cannot be repeated, either in Pagan, Papal, Byzantine, or any other form. The history of Rome, in any form, is in the past. Napoleon tried to re-establish the Roman Empire of the West, and, with all his military skill, he failed. You say to me: "It was Waterloo." My English friend tells me it was the Duke of Wellington. My German friend says: "Blucher got there on time." But, let me say to you: "God, and Daniel, and Nebuchadnezzar were there before time." No, Russia could not accomplish that for which she is seeking, though a world stood back and was willing. What will Russia do? She can only stir up trouble. Let Russia come out to the sea, and she can only bring on universal war.

And this is just what Russia will accomplish. In the chapters of Russian prophecy, the thirty-eighth and thirty-ninth of Ezekiel, we find Russia coming into the mountains of Israel. This she will never do, with the Turk on the throne of Constantinople. This she will do, whenever the way is clear.

But, her advent into the mountains of Israel does not bring peace and an empire, but a general break-up of the nations, when "every man's sword shall be against his brother." Read the two chapters, and analyze the awful picture. Think, too, if you will, how these events are hasting greatly, and reflect. Surely, God's time is at hand.

CHAPTER XXVIII

THE LABOR QUESTION

In the same day also will I punish all those that leap on the threshold, which fill their masters' houses with violence and deceit.—Zephaniah 1: 9.

In a work like this, we do not intend to present a long array of facts and figures upon the great labor question. Such things are to be had by applying to any good bureau of statistics. And there are thousands of good books, covering together almost every phase of the labor problem. But we all know a few fundamental facts concerning the problem, and upon these facts we wish to build. We all know that there is a "Labor Question." We know now that this question is world wide. In the midst of prosperity there is want, and starvation in the midst of plenty. With this knowledge, we may begin our investigation.

When Europe came out of the long night of feudalism, labor and capital had much in common. Capital wanted to employ, and labor wished to work.

The rise of the free cities in Europe can be accounted for in just this way. There were men who wished to employ laborers, and there were laborers to be employed, all living on the same estate. They made common cause, and, in one way or another, obtained charters from their feudal lords. There was community of interest, and the result was an industrial community. Unity of pur-

pose brought unity of action, and the result was a Manchester, a Birmingham, a Leeds.

The labor was largely hand labor, and was rated according to its power to produce wealth. A man received six shillings a day because he was able by his labor to add that much to the value of the raw product. When he had finished his day's labor, the world was six shillings richer, and so was he. The wealth which he had really produced was his, and nobody questioned his right to it. It was under these conditions, also, that America became free. Our freedom is to be accounted for in the same way as that of the free cities of Europe—labor and capital had made common cause.

But the moving picture quickly changes. We are now in an age of machinery. Labor is now a commodity in the labor market. A man gets six shillings a day, not because he may not produce more, but because he can be obtained for that, in competition with others. He gets, let us say, a dollar and a half a day. But he is put to work on a machine which will produce twenty dollars a day. Labor gets a dollar and a half, and the machine costs, we will say, an equal amount to own and maintain. There is an expenditure of three dollars a day and an earning power of twenty dollars. Seventeen dollars have gone to the man whose only right was the ownership of the machine. The machine is a chattel slave, a thing held for labor. The man is a wage slave, limited to his place in the wage-scale. The man has a dollar and a half, the machine has eighteen dollars and a half, and the chattel slave has the best of it.

Labor must compete with the machine, and the machine has the best of it. With all man's desires and God-given aspirations, he must surrender to the machine. And he

must compete with corporations, with men that were never born. In this town of Nashville, Michigan, is the Michigan Central Railroad and the Lentz Table Factory. Now what is the Michigan Central Railroad, and what is the Lentz Table Company? They do business here like persons. They are, in fact, persons created by law. With these fictitious persons we must all do business and compete. And labor must compete with what is called the market. The market is the unseen power of trade. It speculates on the laborer's product; it gambles on the laborer's life-work. It dictates the scale of wages; and it sets a price for all that the laborer consumes. Thus is man, the creation of God, supplanted by the things which human skill has devised, the machine, the corporation, and the market.

What is to be done? Well, very much could be done; but that it will be done is not at all likely. Co-operation might take the place of Corporation. Co-operation might own the world's machinery, and share its benefits. Co-operation might become its own market, and the power that now makes and sells postage stamps might make and sell automobiles and everything else. Man's way out of the present difficulty is for a larger socialization of the powers of industry.

But will he take that way out? Well, it is not very likely. Failing in this, the human mind sees but one way out. The back of labor, bowed down under the weight of machinery, and corporations, and markets, will, sooner or later, break, and society will go to pieces. Think as you will, there must be a larger socialization of the forces of nature, or there will be anarchy. It is high time that society was awakened from its lethargy, and brought face to face with the problem of the hour.

But this is looking at the question from the human standpoint. There is one other way out, one other solution. God may intervene, and that He will do.

Neither labor nor capital today has the correct solution of the labor question. The capitalist has had his day, and the end of his road is the "Trust" and the panic. Capital is not to be trusted, for it has usurped the powers of government. The capitalist is the "uncrowned king."

We are really under two forms of government, the political and the industrial. The headquarters of the one, in this country, is Washington, the headquarters of the other is at 26 Broadway. Our boasted freedom is only freedom in politics; we are still industrial subjects.

Nor can labor be trusted. A labor union is merely a labor "Trust." And a labor "Trust" is no better than any other. The good of the whole can never be conserved, so long as class strives with class.

And, so far as we can learn, the cause of labor is betrayed. Many of the officers of labor unions are Roman Catholics, and, from what we can find out, there seems to exist an order of Catholic labor officials, organized by the church, and known as the Militia of Christ.

The Roman church wishes to gain the support of the rich and powerful. If the cause of labor is betrayed, she thinks to gain her ends. The laborers she can handle in any case by an appeal to superstitious fear. The wealthy and intelligent must be gained in another way. Let the cause of labor become unpopular through unwise extremes, and the church believes she will be able to accomplish her purpose.

But God will intervene. From the verse quoted at the head of this chapter, we see that God will punish those who have misused and betrayed the cause of labor.

When sin came into the world, man, for his own best good, was put under the conditions of labor. He was to earn his bread by the sweat of his face, a wise provision. God has thus honored labor, and He will hold responsible those who betray or oppose its best interests. All men should have the right to labor. That is a God-given right, and no one should be obliged to ask that right of any man.

In the old law of the Jews, Jehovah made ample provisions for the poor. It is interesting to study the safeguards which He placed around them. They were to be paid at night for each day's work, so they could meet their urgent needs at once. Once in fifty years, estates lost by mortgage must come back to the family, and slaves became free in the Jubilee.

God intended the church to provide for the poor, not by supporting them in idleness, but by putting them in a condition to provide for themselves. The early church was strongly communistic, and the greatest boast of Jesus was: "The poor have the gospel preached to them."

But with the Roman apostasy, the church became feudal, and, with Protestantism, capitalistic. The division of the church into sects has rendered it powerless to care for its poor. Charity has replaced co-operation, and the church has failed.

But God will take a hand. He has spoken, and He will fulfill His Word. In the fifth chapter of James, and in the eighth chapter of Amos, He has spoken, and His Word will never fail. We need not analyze these passages. A few general suggestions will suffice.

In the eighth of Amos, the prophet sees a basket of summer fruit. Summer fruits are those which are gathered just before the harvest. Jesus has said, "The har-

vest is the end of the age." In this basket, the prophet sees conditions which are to exist just before the end of the age. These are not at all pleasant fruits. Some of them are very uninviting.

In the eighth of Amos, sin is laid at the door of commercialism. The poor and needy are in the market to be bought and sold. No day is so sacred that the man of the market will not prostitute it for gain. Adulteration, falsification of scales, and over-riding the poor are of common occurrence.

But God will surely punish. He says, "I will not pass by them any more." One need only to read the chapter, to know how universal will be the overthrow. God's time of justice is at hand.

In the fifth of James, God serves notice on the rich and arrogant. Wantonness, destruction of the poor, and the withholding of the earnings of toil, are alike condemned. God is to finish this labor question, and He will put an end to the matter altogether.

For, in both chapters cited, it is the time of the end. James would have the church be patient unto the coming of the Lord. To the church, the labor question, which was never before a world-wide problem, which never before presented the machine as a factor, which never before knew the power of corporations, is but a sign of the nearness of the Lord's coming. "Be ye also patient, stablish your hearts, for the coming of the Lord draweth nigh."

CHAPTER XXIX

THE APPROACHING CONFLICT

For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places.—Matthew 24: 7.

This chapter would be unnecessary were it not for the fact that there are those who look for a man-made age of peace. They tell us that peace will be brought about by human methods such as education, arbitration, and mission activity. International agreements, arbitration treaties, and peace societies, will, so they tell us, make peace universal.

Now, we are among those who desire peace; but truth is mightier than our desires. Glad are we to welcome every sign of progress and to acknowledge every step forward. But no scientist is a true scientist who stands out against facts.

To believe a falsehood is the first step in becoming false. We remember reading in a magazine of September, 1912, that "all wars had now ceased unto the ends of the earth." Now what did that editor mean? The Turko-Italian War was then closing, but had not yet closed. The Balkan War was then threatening. There was revolution in Mexico, and the usual ferment in Central America. Russia and China were sparring over Mongolia, and Japan was strained by internal disorders. Labor and capital were drawn up in battle array, and En-

gland, Germany, France, and the United States were rent by political disorder. Of all these things, that editor could not have failed to be mindful, yet he said: "All wars are now ceased."

Now, to the student of prophecy, truth is as vital as to the student of any other science. The physician might wish that all men were well, but there is disease all the same. Christian Science may tell us that there is no sickness, but there is, and it is not the part of science to deny it.

The devil quoted Scripture, and the peace societies will not be behind him. Satan had one passage, Matt. 4: 6, and the peace societies have two, Isa. 2: 2-4, and Micah 4: 1-3. But look at these two passages. In both, we are told that "Many people" or "Many nations shall say." This is not the word of God, but the expression of the popular mind, of which God's prophet makes a correct record. It is not necessarily true or false, but merely a popular opinion. That there has been this popular opinion, no one will doubt. But, suppose this opinion to be correct, what does it say? "He [God] shall judge among the nations, and rebuke strong peoples afar off." We think we can agree. After the judgment there will be no war. But we are interested just now with the condition of things before the judgment.

Of this time, Joel speaks in Joel 3: 9-14. (The whole chapter is good reading.) Thus, Joel has fully answered with a "Thus saith the Lord."

But this public declaration of peace is still of interest to the student of prophecy. To him it is like the labor question, a sign of the second advent. Paul so uses it in 1 Thess. 5: 3: "When they shall say, Peace and safety, then sudden destruction cometh upon them, . . . and

they shall not escape." This prophecy is given in the midst of a prophecy of the coming of the Lord.

The time of which Paul is writing is a time of universal conditions of world-wide opinions. This was to be a general sentiment. It was to be a matter of popular belief.

A universal sentiment expressing a general and world-wide opinion was impossible in the days of old. Nations were so widely divided, travel and communication was so difficult, that there could hardly be said to be a general belief on any subject. It was not until the last century that discovery and invention made this possible. Tied together by wire and cable and by the mysterious wave of the wireless, bound together by rails of steel and by steamships on the ocean, all the world is today in the eye of all the world, and, for the first time in history, there can exist a general, world-wide belief.

It may be said, however, that the proclamation of peace and safety has generally been a false alarm. Belshazzar announced peace in Babylon; but Babylon went down in one night. It was said in France that all was well; but the French Revolution came in its time. Man has generally been warlike, and it is not to be expected that he will become a promoter of peace. The attitude of the church in the world has ever been like that of David: "I am for peace; but while I speak, they are for war."

But we are now in the midst of world-wide conditions, and a peace and safety cry at this time is to be regarded, according to Paul, as a sign of the near coming of the Lord. But that proclamation has gone forth, and we are a long way into the development of the movement. For nearly a century men have been saying, "Peace and safety."

Formerly, the church of God heard little of this. It was called upon to flee from the wrath to come. Doom was something to be feared, salvation, something to hope for, and the tide of spirituality ran high. The church did not look for man to cleanse the world, but for Christ to save it. Do you wonder that meetings were then attended by the general public, though they were held often in schoolhouses, barns, and kitchens? It was to God they must look, and to Him they did look.

But there came a change. A few hopeful men, who surely meant no harm, saw the wave of invention and improvement, and hailed man's hour as a dispensation of Providence. On public occasions, as, Thanksgiving, the Fourth of July, and in the college oration, they heralded a time of universal peace, when the ballot should succeed the bullet, when all differences should be settled by arbitration, when "nation should not lift up sword against nation, neither should they learn war any more."

This may be called the "Literary Stage" of the peace and safety agitation. It was a matter of sermons, orations, poems, magazine and newspaper articles. At first, these were extraordinary, then ordinary, then frequent, and now well nigh universal. The effect on the church was quite marked. When the agitation began, the church was quite spiritual. Religious questions were being discussed. Meetings were generally well attended. Most people went to church somewhere. Revivals found converts by the hundreds. Now all this is changed, and why? It is because we have had the peace-and-safety cry. When man depends upon man, or money, or social preferment, he does not depend upon God. The peace-and-safety cry has been the cradle-song of the church, or, to change the figure, the Devil's soothing-syrup.

But the nations must speak; and they have spoken. In 1899, the Czar of Russia proposed a general Peace Congress to meet at The Hague. It met, and deliberated, and adjourned, and passed into history, and wars have not ceased. In 1907, there was another Peace Conference at the Hague. It accomplished actually less than the previous one. Another Peace Conference is planned for 1915 in celebration of the Battle of Waterloo. But we approach the events of 1915 with a large degree of caution. There is no doubt but the Conference will then meet its Waterloo. This may be called the international stage of the peace agitation.

But they have left us the ghost of Hamlet, or of his father, it makes little difference which. It is The Hague Peace Court. To this court the nations may take their difficulties. They may; but they are not compelled to do so. If they had to refer all their questions to it, there might be peace. But, as there must always be questions which the nations will not thus refer, there will always be war. This may be called the "Judicial Stage" of the peace-and-safety cry.

There are two classes of difficulties which the Hague Court can never reach. It cannot undertake the settlement of civil war without recognizing rebels. This is often a most unwise thing to do. So, there will always be rebellions. Nor can the Hague Court settle labor questions. So, there will always be strife.

But the old literary agitation has taken new form. It may be called the "Proclamation Stage." The Federation of the Churches of Christ are making the agitation world-wide. On May 28, 1911, the International Sunday-school lesson was on universal peace. We understand that similar lessons are to be used from time to

time. The intercollegiate prize orations on peace tell us how strong is this delusion.

But there is to be general and universal war. Read Joel 3, and Jer. 25, and Rev. 16, and, in fact, the Bible itself. God has spoken, and His word will not fail. There is to be universal war and the nations are already arming for it. The nations are not stopping war; they are holding it, as one holds a wild beast at bay. When the animal in man is stronger than his manhood, war will triumph, and there will be no helping it. And that is the interpretation which we are to give to super-dreadnaughts and swollen war-budgets.

Not only do these war preparations exist, but there are actually existing difficulties which might, at any time, plunge the nations into universal war. It would not be possible to name them all, for they are constantly changing. Did you ever see the clouds just before a storm, piling up and rolling in like the billows of the deep, changing in color, form, and position. Though delayed, the storm comes at last. So it is with this great war-cloud. It has gathered, and broken, and gathered again; but the tempest will come, and there will be no helping it.

But all these varying questions and changes among the nations are centered about four events, of which we have already written. They are leading up to the fall of Rome, the downfall of Constantinople, the preparation of Russia to play her final part, and the climax of a world-wide labor agitation. In preparing for these issues the present Balkan War is most instrumental. Not until the story is all told, not till these mighty events are fulfilled in history, shall we realize how important it all is.

CHAPTER XXX

THE HOPE OF THE CHURCH

Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion.—Isaiah 52: 8. And at that time thy people shall be delivered, every one that shall be found written in the book.—Daniel 12: 1.

To have closed our prophetic story here, as anticipated in our original plan, would have meant leaving a most disagreeable and hopeless picture before the minds of our readers. True, we have, in our prophetic journey, pointed out the hopeful side of the deliverance of the people of God. We have tried to emphasize what this world needs to have emphasized, that there is hope only in Christ. Nor shall we again go over that ground to select the prophecies and passages of hope. We shall speak of but one phase of that hope.

We know that the time is near—the time for the fulfillment of all these great prophecies. We are not dealing with things in the far-off future. This is no dream of the long by-and-by. The time is at hand.

As far as we can judge from the evidence, the time period of thirteen hundred and thirty-five days brings us to the standing-up of Michael. He is to deliver the people of God from the great international overthrow. The period of twenty-three hundred days brings us to the cleansing of the sanctuary or church. According to our

best knowledge, these two periods end together about 1915. The cleansing of the sanctuary and the deliverance of God's people will doubtless take some time. Ezekiel, in his prophecy of Egypt, speaks of a period of forty years, while, under the rule of delay in the tenth of Daniel, the time cannot exceed twenty-one years. History alone must reconcile this, and we are sure it will be done.

But the Christian of today is not to lose hope. He is not to think of these days of delay as days of sorrow. They will truly be days of sorrow to the world, but not to the child of God. The cleansing of the sanctuary from error and sin will be a most glorious experience. The protection of an archangel will be protection indeed. Read the ninety-first Psalm if you would know God's idea of protection. And that period of protection and of cleansing will prepare the man of God to meet and enjoy the glories which are to be revealed in the fullness of the coming of our Lord and Savior, Jesus Christ.

But who of the church are to hope for safety and deliverance? All whose names are on a church-book? By no means. We remember that God is dealing in these last days with a Messenger who has once prophesied, who has been disappointed and encouraged, and who is to "prophesy again." Are you a child of that disappointment? And will you be ready to "prophesy again"? If so, you may hope; otherwise, there is no hope. Protestantism has all but rejected the Message and the Messenger, and its hope is not large.

We know that the people who received the disappointment now exist in about seven bodies. With the fulfillment of prophecy, their differences will become less and less, until they practically vanish. "They shall see eye to eye." This will, it will be seen at once, produce a

mighty people. For every one who openly espouses the message there are three or four more who really believe it, but, for one reason or another, remain in the other churches or in no church at all. As we are among those, we speak from the heart and with much feeling when we express the hope that they may find church home and rest when the storm shall break. And there are, let us hope, spiritual Protestants, who will be only too glad to trim their lamps when once they hear the "Midnight Cry." Here is the beginning of a multitude which no man can number.

And there is to come forth a people of God out of the very jaws of Rome itself. (Rev. 18: 4.) Poor deluded souls, their intentions were of the very best, but they have been misled and misinformed. In fact, the church of Rome is the Messenger's next field. But he will not be heard until events shall open the door; and those events are hasting greatly. Even Mohammedanism is not beyond hope of hearing the Message. (Isa. 21: 11, 12.) Heathenism also is feeling the impulse. So "this gospel of the kingdom shall be preached in all the world for a witness to all nations; and then shall the end come."

449774

UNIVERSITY OF MICHIGAN
LIBRARY

7
37
13

Hatch, A. E. (Arthur Elmer), 1862-1918.

A handbook of prophecy / by A. E.

Hatch. -- Mendota, Ill. : Western
Advent Christian Publication
Association, 1913.

289 p. : port. ; 20 cm.

49774 1. Bible--Prophecies. I. Title

